

THE Instructor

MARCH 1963



The Prophet Joseph Smith made the following declaration concerning the laws of God which He designed for His children: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

DOCTRINE AND COVENANTS 130:20, 21.



JOSEPH SMITH

Law of Compensation, of Retribution Constantly Operative

by President David O. McKay

The remarkable saying above declares the existence of a law as eternal as creation itself. The word "irrevocable" indicates that this law will always exist. In other words, it is an eternal edict to the effect that any blessing obtained from God must come as the result of obedience to the law upon which the blessing is predicated. This declaration was made by the Prophet Joseph Smith.

In the world today there is a great need for more practical religion—a need for making obedience to social laws and moral order potent factors in our daily affairs and conduct.

To influence men to do this is the purpose of true religion. It is not alone sufficient to come together in conferences and other meetings to awaken a union between the soul and the divine spirit; we must also foster honorable relationships toward our fellow men. The first is essential; the second is of equal importance.

It is true, also, that spiritual growth comes only through obedience to spiritual laws. One of our

(For Course 13, lesson of May 5, "Repentance"; for Course 13, lesson of May 26, "Obedience"; for Course 9, lesson of May 26, "A Leader Is Obedient"; for Course 5, lesson of June 2, "God's Will Be Done"; for Course 3, lesson of June 9, "We Love Our Neighbors as Ourselves"; and of general interest.)

leading thinkers, referring to the present great accomplishments in material things, writes as follows: "Life abundant, beautiful, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature, and the creation of wealth except as a basis for the release of the life of the spirit?"

It is a self-evident fact that law is constantly operative in the universe around us. You may turn to the old almanac and determine the very second at which the sun will set on any day in the year. You may determine almost to the very second when the sun will rise in the morning. You can learn when the moon's phases occur. All around, in everyday observation, we discover operation of law in the world about us.

Just as plainly evident is the fact that law is operative in our bodily functions. Unless we conform to the laws of health, our bodies will suffer impairment. It is simply a recognition of the operation of law as it relates to the health and vitality of the body.

Every student knows that unless he conforms to

certain intellectual laws at school he is not going to succeed. He may deceive the teacher and cheat in examinations, and receive subsequently the 100-per cent mark; but deep down in the student's soul he knows he has not received the credit which he would have merited had he, through honest effort, gained a knowledge of the questions.

You may cheat your fellow men and apparently for awhile succeed, but nature is never deceived. She credits and debits according to merit; for here in this old world the law of retribution is just as constant as the law of compensation.

The Immutable Law of Retribution

The same condition exists in the moral world. You cannot violate a moral principle without suffering the consequences. The world may not know of the violation but there are two beings who do know it. One is God, and one is he who perpetrates the deed. In that connection Charles Kingsley has aptly said: "The more I know intimately the lives of other men, to say nothing of my own, the more obvious is it to me that the wicked do not flourish nor is the righteous punished. The ledger of the Almighty is strictly kept and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun; and more so, for experimental truth of that fact is within the reach of all, nay, is before us all in our lives, daily if we have the eyes to see it."

That sets forth clearly the importance of making obedience to the moral and social law the guiding principle of life. Look about you and see examples just as impressive, just as obvious as the examples referred to in the movements of the planets, or the development of the physical muscles, or of success in the intellectual world.

If law is operative in the physical, intellectual, and moral world; it is also operative in the spiritual world. Jesus Christ, our Redeemer, has given us laws — fundamental and eternal — by obedience to which we might enjoy abundant life, might keep the spirit free, and gain complete mastery over all things physical. It is the purpose of life to subdue matter that we might realize the ideal. I like to think of life's ideal as the ever-ready response of the spirit to the guiding influence of the Holy Ghost.

Laws for Abundant Living

What are these laws? The first is "... Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew* 22:37, 39.)

But how can a man love God if he does not believe in Him? No man can know of the existence of a Supreme Being unless his spirit is in harmony with God's spirit. "... Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ... The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. ... If we live in the Spirit, let us also walk in the Spirit." (*Galatians* 5:16, 22, 25.)

That is not only a simple law; it is a divine promise; it is a guiding principle for the freedom of the spirit. If you do the will of the Father, you shall know; but if you refuse to do it, you cannot know.

Then Jesus adds: "If ye love me, keep my commandments." (*John* 14:15.) These commandments are many, but they all apply to our relations with our fellow man. Deal honestly with him in political struggles. Do not berate a brother. Do not cover his reputation with that which might injure him in the minds of those who love him.

Religion in practical life is what is going to react upon the freedom of the soul and contribute to its freedom. If you would have the spirit free; if you would have happiness in your homes, in your individual lives, when you are alone, or in the crowd; if you would have less contention and strife in all your associations—you should apply the principles of the Gospel of Jesus Christ in your daily lives. What if a man does revile you? Do not retaliate. A man is happier when he can reach that standard.

The Church of Jesus Christ of Latter-day Saints is established to bring about good will among fellow men and to lead all to Christ. Members of the Church carry the obligation of exemplifying in their daily lives the principles of the Gospel. It is our duty to try to exemplify the spirit of the Christ. The principles we believe in must be exemplified in our daily lives if we would please God and accomplish His purposes.

Let us "... add to [our] faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (*II Peter* 1:5-7.)

Library File Reference: Law.

How Jacob Obtained Water

by Edith Nash

One of the early pioneers was a man named Jacob Hamblin. He was very interested in the Indians and was not afraid of them. He believed that if he did not harm them the Lord would protect him and he would be safe among them. So, he spent most of his life working with them; he even learned their language.

At one time President Brigham Young sent a group of missionaries down to the Indians living in Southern Utah. Jacob Hamblin was one of those missionaries. One day he took some men and went across the Colorado River to visit some Indians who were living there. He wanted to invite them to move where the missionaries were living and help build towns and villages the way other people were doing. The Indians were very happy to see Jacob Hamblin because they knew he was their friend, but they

(For Course 1a, lesson of May 12, "God Gives Us Water"; for Course 1b, lesson of April 21, "Faith"; and of interest to children.)



When they came to the last water hole, it, too, was dry.

did not want to move away. So Jacob Hamblin and his men started their journey home.

On the way home there were only two places where travelers could always find fresh water for themselves and for their horses. But this time when they came to the first watering hole they were disappointed to find there was not one drop of water in it. So they continued their journey towards the second watering hole. However, when they arrived at this watering hole, to their great dismay, it, too, was completely dry.

Now Jacob Hamblin and his men were very worried. They were in need of fresh water to drink, and so were their horses. In fact, the horses were so thirsty that they seemed very uneasy and restless. It was decided it would be wise to make camp, tie up the horses and have guards watch them carefully all night long.

Jacob Hamblin did not know what to do. They still had two days to travel before they would reach home and there was no other place along the way where they would find water. The nearest watering hole was a long way from where they were, and it was many miles off the trail.

Jacob Hamblin had always believed that Heavenly Father heard and answered prayers. So he climbed up on top of a hill right near their camp and earnestly asked the Lord what he should do. While he was there he looked over towards the Colorado River, which was many miles away, and he saw a tiny black cloud. As he watched this cloud, it grew bigger and bigger and in just a few minutes it began to snow. The snow was very heavy and as it came down it melted and ran into the little cavities in the rocks. Soon there was plenty of water for the men and horses to drink. How happy the men were to see that water! How refreshing it was to them!

Again they started on their journey towards home. They had only gone a short distance from their camp, when to their great surprise, they found the ground was quite dry. It was easy to see that it had not stormed there. Then they knew that the snow had only fallen around where they had been camped.

Jacob Hamblin thanked his Heavenly Father for taking care of them. He knew that once again the Lord had heard and answered his prayers and had sent the snowstorm especially for them so that they all would have plenty of water and be able to continue their journey home safely.*

*Adapted from James A. Little's "Jacob Hamblin," *Three Mormon Classics*, compiled by Preston Nibley; Stevens & Wallis, Inc., Salt Lake City, 1944; pages 285, 286.
Library File Reference: Faith-promoting Stories.

Growing in Spiritual Maturity

APRIL TEACHER IMPROVEMENT LESSON

by Jennie Campbell*

How can teachers help their students grow toward spiritual maturity? Perhaps we can receive an answer to this question by analyzing how the Saviour taught.

One of the teaching devices He used was that of *clarifying*. He not only discovered what those He taught were thinking, but He helped them to see what was in their own minds and where such thinking would lead.

Remember the Pharisee who wished to catch Him in His own words?

And when they were come, they say unto him, Master we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. (Mark 12: 14-17.)

Or again, the time when He reasoned with His disciples:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and what-

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(For Course 23, lessons of April, May, and June; and of special interest to all teachers)

soever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:13-19.)

How often He projected the learner's questions into future action. On many occasions He told a parable and then concluded with a direct injunction.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have not room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:13-21.)

So can we as teachers use clarifying devices. Through our questions, we can help students discover where their thinking will lead:

If you do what you suggest, what will happen? (Anticipating outcomes.)

What do we mean by the word salvation? Does exaltation mean the same thing? (Clarify meanings of words.)

Who was it that said, did, or recommended this? (Looking at the source of the idea.)

Was this a good idea? Why? (Looking at the worthiness of the idea.)

So many times the Saviour used the "here and now" experiences of those He taught to help them interpret the learning in terms of their own lives. They could live the truth or see it in the lives of others.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is

plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (Matthew 9:36-38.)

And again:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Matthew 28:18-20.)

The teacher and the student can plan activities for the betterment of the ward and then carry out those plans together:

They can, as a group, recognize some ward problem and plan their own part by seeing that a worthy solution is reached—problems such as irreverence and inadequate preparation for the 2½-minute talks. They can show the way toward reverence, and they can make adequate preparation for the 2½-minute

talks. They can invite the bishop to visit their class and suggest ways in which they can assist him. It might be with the welfare farm; it might be giving assistance to some aged ward member. They may experience the real meaning of prayer by asking the Lord's blessing on a sick member of the class or on those of their group who have assignments in the opening exercises. They may discuss the values in attending sacrament meeting, the real rewards over and above the award given for attendance. They may plan the activities of a particular Sabbath and report in the next class how well they were able to live their plans.

Better than one who knows is one who desires. And, better than one who desires is one who delights in what is right.

—Confucius.

Spiritual maturity does not come overnight. Students and all of us need to take seriously the Lord's advice: "... Practice virtue and holiness before me." (Doctrine and Covenants 38:24.)

Library File Reference: Teachers and Teaching

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Published by the Deseret Sunday School Union, 135 South State Street, Salt Lake City 11, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1963, by the Deseret Sunday School Union Board. All rights reserved.

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Mail subscriptions to *The Instructor*, 135 South State Street, Salt Lake City 11, Utah. Subscription price is \$3 per year paid in advance. Single issues are 35c cents each.

Bound volumes sell for \$6.75 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is \$3.75.



HOW TO LOOK AT ART

The man entered the gallery and glanced quickly around the big room with its indirect lighting and rough, tile floor. Many paintings were hung in the gallery; some bright, some subdued, some large, and some small. There were portraits, landscapes, and abstractions. White letters on a black panel announced that this was the annual juried exhibition of American art. Near the corner of this main room of the gallery, some pictures were obscured by a group of people. As the man passed near this group, he heard a voice say, "Spring? What do they mean, spring?"

The visitor now could see the picture which was attracting attention. As he looked at the canvas, other remarks and explanations were overheard. One person said, "The figure of the woman rising from the earth is bigger than the biggest cloud." Another said, "She needs a comb." A group of boys glanced at the canvas; and as they turned away, one said, "Wow!" With the attitude of having made a great discovery, a large man announced, "She is stuck

in the mud." A female voice answered, "She is not stuck in the mud; she is clean and happy. Notice the detail of her smiling eyes."

The man on the fringe of the crowd hesitated. He felt a surge of impatience toward these people. Then, in an instant, he was remembering his personal struggles to extract meaning from works of art; once he had resented people who talked about symbolism which had been beyond his understanding. He remembered too, how as a child he had liked to run in the big galleries and hear the echoes bounce when a loud voice broke the silence.

Once more, the visitor became aware of the discussion about the picture. A well-dressed man said, "Here is a trickle of water from a spring; *this* is where the picture gets its title." Then he added, "I don't know why she is fastened to the ground or why she is naked, but that part I like."

After the laughter, there was silence as the man at the back of the group pushed his way up beside the picture and faced the crowd. He could smile as he spoke—he had traveled the path they were only now starting upon.

(For Course 27, lessons of May 5 and June 2: "Family Morals" and "Attitudes Inspire Behavior"; and of interest to all parents and teachers.)

"My friends," he began gently, "you are missing the message of this picture. Could I share a secret with you?"

Several people looked at him quizzically; a few smiled encouragingly.

"Art can only speak to those who will make the effort and take the time to learn a very basic vocabulary," the man said. "If you would like to enjoy this or any work of art and see beyond the surface, there are a few fundamental questions you will need to answer. Ask yourself: Is the work fresh and inventive or is it routine and stereotyped? Is the original impression one of satisfaction or apathy? What was the intention of the artist as he created this work?"

"As you look at this canvas, can you see that the artist was telling us that spring is beginning to change mother earth, and that we should rejoice? There is symbolism in the full-breasted female figure rising from the earth and the lines of the scurrying clouds, the dancing trees; and the surging hills also show renewed life and vigor. The lines build an intricate framework which is interesting in itself. The fresh yellow-greens sing against the purple sky, and the browns of winter become furtive human forms retreating into the forest. The thick paint helps us feel the substance and the richness of the earth, while the thin glazes of color over the sky and forest suggest lightness in the one and distance and lack of detail, yet penetration and suggestion in the other.

"Does the picture seem to uplift and ennoble man? Is there anything about this figure that is cheap or vulgar? Although she is realistically painted, here is idealized woman, symbolic of protective mother earth. Most great art movements of the past have used the human form as a major motif. Many pictures in our galleries and museums were painted as tributes to God's supreme creation. Have you read Michelangelo's poem, 'Heaven-born Beauty'? He wrote: 'Nor hath God designed to show Himself elsewhere more clearly than in human form sublime; which, since they image Him, alone I love.'"

"Is the subject one which is familiar enough to

get attention and to hold interest? Is there an apparent organization of lights and darks? When you squint your eyes, can you see the dark of the forest connect with the dark of the clouds and the shadows of the figure to make a huge pattern which ties all parts of the picture into one?"

"What kinds of feelings does this picture evoke? Art deals with feelings as well as with ideas, and esthetic pleasure is spiritual in nature. When one has the wrong kind of feelings, he should examine his own motives. The image perceived is an index of the mind; or, as Solomon says, 'The desire of the righteous is only good.'"

"There are many other questions about drawing, design, and the creative process; but in addition to questions about the picture, there are some important questions we need to answer about ourselves. Do we miss some meanings—both felt meanings and intellectual meanings—because our backgrounds of reading and viewing are inadequate? Do we respond to paintings only on the basis of subject matter? Do our prejudices unduly affect what we find in paintings? Are we gaining in ability to perceive esthetic quality?"

As the man finished speaking, a voice from the crowd asked, "How do you know about this painting? Are you the artist who painted it?"

"No," replied the man, "I am not an artist. My parents thought it important to enrich my life by taking me to many art exhibits while I was still a youngster. I was one of those fortunate few taught, by a mother and a father, to look at art patiently and humbly. Now I am able to find a world of good and of enjoyment in museums and galleries."

—J. Roman Andrus*

*Brother Andrus, member of the General Board of the Deseret Sunday School Union, is well-known for his contributions in the field of art over many years. Besides having served on numerous art exhibit juries, he has had art work of his own displayed throughout the nation—much of which has brought him honors and recognition. Brother Andrus has been a devoted art instructor at Brigham Young University, where he has served as chairman of the Art Department. He now teaches in the Art Department as professor of art and education. Brother Andrus holds B.S. and M.S. degrees from BYU, and has an Ed.D. degree from the University of Colorado. He has studied at the Los Angeles (Calif.) County Art Institute, Colorado Springs (Colo.) Fine Arts Center, Art Students League of New York, Columbia University, and the University of Colorado. Brother Andrus has served in ward Sunday Schools and bishoprics. He was for several years bishop of the Oak Hills Second Ward, East Sharon Stake. He and his wife, Iva Pratt, have five children, four of whom are living. Library File Reference: Art.

CHOOSING WISELY

by Reed H. Bradford

THE SELECTION OF ONE'S MATE IS ONE OF THE MOST IMPORTANT DECISIONS HE MAKES IN HIS LIFETIME. HE SHOULD MAKE THIS DECISION ON THE BASIS OF THE BEST KNOWLEDGE AND WISDOM HE POSSESSES, AND WITH THE HELP OF HIS HEAVENLY FATHER.

She was a young woman in her middle twenties. She had come to the counselor because she was experiencing deep sorrow and was trying to find a way to obtain a solution to her problem. She had been married now for three years, and was finding it difficult to get along with her husband. One statement that she made was: "Oh, if I had only not been blinded by emotion but had known some of the basic things about him that I now know!"

There is perhaps no more important decision that an individual makes than that of choosing a marriage partner. This is especially true for members of The Church of Jesus Christ of Latter-day Saints, because the Gospel teaches us that marriage involves an eternal relationship. One must remember that the decision will be important not only for the individual and the mate, but also for any children that will be born to the couple, and for the following generations.

One's behavior as a parent has an important effect upon the behavior of his children, especially during the younger years of their lives. As the psychologist would say, the children become "conditioned to at least some of the attitudes, values, and ways of doing things that are characteristic of their parents." Having themselves become conditioned, they often treat their own children in the same way they have been treated. These behavior patterns may thus be passed on from one generation to another.

There are several important things, therefore, that one should consider in making his choice of a marriage partner. In the first place, one will be able to share the most joy if he finds someone with whom he has several basic things in common. Among these basic things are:

1. *Values.* One's fundamental values are important because they tend to enter into everything that one does. Among the most significant of these are one's religious values. Two people will find it more fully possible to share their lives and to cooperate together if they belong to the same church and are equally serious about it.

2. *Background.* As stated earlier, the individual becomes conditioned to behavior of certain kinds. If he meets someone who has a similar background

to himself, this permits them to share their lives without undue complication.

In marriage one associates with his mate in an *intimate* relationship in many areas of personality. Differences in likes and dislikes caused by past conditioning may establish real problems of adjustments. Supposing, for example, a man has been reared in a home where his mother kept the house in good order. The man himself, as a result of this experience, comes to value order very highly in his life. Supposing on the other hand, his wife's mother kept things in a state of disorder. The man's wife, therefore, may be much like her mother; that is, she places little value upon an orderly house. This is only one example of many that might be given to illustrate that differences in backgrounds present a considerable problem.

3. *Intelligence.* If there is a wide difference between the basic intelligence of two individuals, this may serve as a barrier for them in understanding one another and in sharing ideas and values.

4. *Emotional attraction.* In American society, the importance of emotional and physical attraction in mate selection is often greatly overemphasized through movies, novels, radio, television, and advertising. Nevertheless, this is one of many important factors that one should be aware of in selecting a marriage partner.

A second basic factor in choosing is the attitude that one has toward the proposed partner and the attitude the partner has toward him. Some writers in the field of marriage have used the term *paired unity* to describe the situation in which a man and a woman are able to work in a team relationship. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (*Genesis 2:24.*)

One might liken this situation to two vines that grow on the same wall and wind themselves around each other. They form a new entity, but still are two separate vines. In the case of a man and wife this means that they complement one another. That is, they are so able to interact with one another that they stimulate each other to progress in accordance with the principles of the Gospel. They grow, fertilizing each other's minds; they express faith in each other; and they try to understand one another.

This relationship implies a mature kind of love.

(For Course 29, lesson of June 16, "Marriage for Eternity"; for Course 27, lessons of April 21 and 28, "Make Heaven Your Home"; and of special interest to all who are aspiring to marriage.)

One thinks of the welfare of his mate as being just as important as his own welfare. He conscientiously tries to satisfy the physical, emotional, intellectual, social, and spiritual needs of his mate. He is constantly placing himself in the situations with which his mate is confronted. He is thus able to better appreciate the problems which they both face.

One can gain some insight as to the probability of achieving a paired unity with another person by observing how that person treats one before marriage. Is the person considerate and courteous? The way he treats his own parents or brothers and sisters will shed some light on how he is likely to treat his mate in marriage.

Let us consider a third factor. Marriage involves every aspect of human living. In many societies one sees another person during the dating period, generally under favorable circumstances. Thus dating would serve two functions: It is a means of engaging in an enjoyable social activity, and it is a means of selecting a mate. Problems may arise, however, as a result of the dating process. If one's dating involves only pleasant experiences and limits itself to seeing only the best aspects of another individual's personality, this can be a great disadvantage. It limits the amount of knowledge one has of a prospective mate, and prevents a view of problem areas.

A study done at one of the large universities in the United States asked students to indicate what characteristics they wanted in a good date and what characteristics they wanted in a prospective mate. It was found that there was a wide difference in these two. The point to be stressed is that often people become emotionally involved with people they were only initially considering as a good date. They end up marrying them only to discover that they did not have the characteristics they wanted in a good mate.

The other problem stems from the emotional involvement. There is a great danger in engaging in physical intimacies. One may not be able to manage his emotions. The Lord has indicated that these intimacies should be reserved for marriage itself. Suffice it to say that the wise person does not play with his emotions. The inability to do so not only creates many problems and causes him to commit serious sins, but may also blind him to the true nature of another individual. The intensity of the emotion may exclude reason and the Spirit of the Lord from the role that they should play.

Finally, an important aspect of choosing a mate concerns itself with letting one's Heavenly Father participate in the decision. The wise person makes the best use of prayer by first doing everything that he can to reach an intelligent decision himself.

There is a thought expressed in the Doctrine and Covenants which is important in prayer. Oliver Cowdrey had requested permission to translate from the gold plates. Permission was finally granted him to do so but he was unsuccessful. The following explanation was given to him.

Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause
(Concluded on page 87.)

SUGGESTED AGENDA FOR HOME EVENING

Prayer.
Hymn: "Our Mountain Home So Dear," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 144.

Discussion: What each family member learned in his last Sunday School class, and how he will apply it in his life.

Musical Number.
Lesson: "Choosing Wisely."

For those families who have children as yet unmarried, the parents might discuss with their children the important things to look for in a mate. Those children who are old enough might take one of the important factors mentioned in this lesson and discuss it.

Another project that might be useful is for the family to try to indicate the kind of marriage our Heavenly Father wants us to achieve as contrasted with other kinds often described in papers, magazines, movies, novels, radio and television programs.

Perhaps members of the family know someone that has been divorced. Perhaps there were children involved. What effect do you think this divorce has upon the lives of these children?

For those families in which the children are grown and already married, let the couple consider ways in which they might achieve a better adjustment with one another. Do you have such a close relationship with each other that you are able to express your innermost feelings without being afraid of hurting each other? Can you accept each other's constructive criticisms? Some couples have an agreement not to discuss certain things because it always arouses resentment or brings hurt feelings. Do you have any such areas?

One man once followed the practice at Christmas time of giving his wife this kind of Christmas present: Throughout the year he would select some area of his personality in which he felt deficient. Throughout the year he would do whatever he could to correct his mistakes or defects. He felt this was the best Christmas present he could give her.

Hymn: "O Happy Home! O Blest Abode," *Hymns—No. 133*.

Activity: Discuss humility, using as a reference the center spread picture and article of this issue.

Hymn: "Nearer, My God, to Thee," *Hymns—No. 124*.
Prayer.



BUILDING CHAPELS BUILDS MEN

by Robert G. Larsen*

Youth in England are finding ways to serve the Lord and assist themselves at the same time. This has been happening since the Church building program was begun there a few years ago. This vital program, designed to help provide meetinghouses for the large number of converts now entering the Church, has a policy of calling local members to assist in the construction.

Several years ago many of the meetinghouses in England and throughout Europe were, besides being unheated and hard to keep up, overcrowded and unsuited to expansion. In the winter months the breath of the speakers could be seen in the morning meetings. Those meetinghouses hardly provided the comfortable atmosphere conducive to worship, education, or recreation.

The leaders of the Church were concerned with the problem and had been waiting for the proper time to begin a new building program in Europe. After the building of the London Temple and the preliminary considerations and planning, the prophet of the Church called in Wendell B. Mendenhall of the Building Department. "The time has now come," he was told, "to begin to build in Europe." Then work began in earnest, Brother Mendenhall and his committee surveying the needs and drawing up construction plans to take care of them.

In June of 1960 Brother Mendenhall met with the priesthood of Manchester Stake, the first stake

formed in Europe. There he presented the program of building. At last they would have desirable places in which to meet, worship, learn and instruct, and progress. But as it was then pointed out, this would not come easily; these chapels were not to be built *for* them, but *by* them. "Building chapels to build men," was the slogan. And there were other requirements: Large building sites had to be located and purchased—five in Manchester, three in Liverpool, and three in Leeds.

After the meeting, the bishop of Leeds Ward came to the stake president and said, "Don't think me uncooperative, president, but we have been trying for eight years to find *one* building site in Leeds; now you ask us to find three, and you want even larger ones than what we have been looking for. It is impossible. Leeds is an old city, and the land was built upon long ago. Where can we hope to find such building sites?"

The answer was that the program was the Lord's, and that the matter should be put in His hands. How does one do that? You do it by fasting and praying. The faithful Saints of Leeds fasted and prayed, and two months later a beautiful property was in the hands of solicitors, to be purchased for the Church. This miracle was repeated many times in Manchester Stake and elsewhere. In Stockport it was evident that the Lord had preserved a choice site for 75 years for His purposes.

The plan presented by Brother Mendenhall was to build those needed chapels under the labor missionary program—calling young men 17 to 21 years of age on missions, not to preach the Gospel with words but with mortar and bricks and concrete. He wanted to see four chapels under way simultaneously in the stake, each requiring from four to ten labor missionaries. The stake presidency wondered how,

(For Course 13, lesson of May 26, "Obedience"; for Course 9, lesson of May 26, "A Leader Is Obedient"; and for teachers and parents.)

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in a stake of 2,500, they could find 15 to 40 young men of this age. Were not all of the sons of our Church members planning to take apprentice training? The task looked impossible.

But it is often easier to reach parents through their children than to approach them directly. Thus began a drive to baptize young men and women who would listen to the missionaries and perhaps they could bring their parents into the Church. Many were baptized, mostly underprivileged children whose parents had not planned careers for them which included further schooling and training. Those youngsters in that situation were facing an uninviting future.

One night in midweek the president of one of the branches of Manchester Stake went to the old house that had been converted into a chapel to work on his books. There, asleep on the floor, was one of those new converts, a boy of 17. He had been ordered from his home by his mother and stepfather, without money and with inadequate clothing. To find shelter from the cold March winds he had gone to the chapel, the one sanctuary he knew. He had been without food, but at least he had found shelter from the weather.

What should the branch president do? Where should he send the boy? He called the stake president for advice, who asked whether the boy was well and strong. When he said that he was, he was invited to be interviewed for a labor mission. When the boy and his branch president arrived in Manchester, the boy's shoes were nothing but holes, and

one sole was loose. The thin coat he wore was dirty and ragged. The boy was forlorn, cold, and confused.

He was set apart as a labor missionary. Hasty calls to the Latter-day Saint families who had volunteered to provide quarters for labor missionaries found him a home. Soon he was there with a hot bath, a meal, a clean bed, and a love that he had not experienced at home. Next day a completely new outfit of clothing was provided, and he became a builder of chapels.

The stake president saw him again about a month later at an MIA dance. He was a different boy, neatly dressed and clean, and radiating with confidence. Under the tutelage of the building supervisor, a former bishop from Utah called to England to help build, he had grown in confidence and bearing and spirituality; he now had a future.

Of course it was not long before he visited his former branch. His friends hardly knew him because he looked so prosperous and happy. "How has this come about?"

"Oh, I'm a labor missionary," he answered.

"What is that? Can I become one?"

The Lord is blessing this boy and many others for their willingness to serve, for their obedience. Service as a labor missionary is now accepted as apprentice training. And He is blessing the leaders who obediently put their faith in His words, even though reason told them at the time that those things were impossible.

Library File Reference: Missionaries—Mormon—Labor Missions.

• • •

CHOOSE WISELY (Concluded from page 85.)

you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me. (Doctrine and Covenants 9:6-9.)

Applying this instruction to marriage, one should conclude that he should obtain as much knowledge as possible about the principles upon which a successful marriage is based. He should discover what the characteristics are of himself, and of the person he is considering as a mate. He should then make a decision as to whether or not he basically thinks and feels that he might achieve a successful marriage (as defined by the Gospel) with such an individual. He should then present his decision to his Heavenly Father and ask Him whether or not this is a good decision. If he is living righteously, he can expect that an answer will be given to him as indicated in the instructions just quoted. Once he feels good about the decision he should go ahead in full faith and confidence.

Put in another way, if one has found the pros-

pective mate with whom he has the afore-mentioned things in common, with whom he is able to achieve a paired unity, whom he loves as a human being as he loves himself, and by whom he is similarly loved, he can feel sure that he has answered some of the basic questions that are important in mate selection. If he then presents this decision to his Heavenly Father and receives a positive feeling in return that it is a good decision, he should then concentrate on doing everything possible to make the proposed marriage succeed.

No two persons are perfect, and even though they have many positive things necessary for a successful marriage, they will find areas of difference in marriage—those that demand their fullest maturity—intellectually, socially, emotionally, and spiritually. If they can easily demonstrate such maturity, they can be sure that their marriage will continue to bring them an increase of joy.

Library File Reference: Marriage.

REPENTANCE . . . AND AFTER

by Joseph N. Symons*

Repentance, according to Talmage,¹ “. . . Embodies (1) a *conviction* of guilt; (2) a *desire* to be relieved from the hurtful effects of sin; and (3) an earnest *determination* to forsake sin and to accomplish good.” To be a bit more specific, the mechanics of repentance for a Latter-day Saint, many say, includes:

1. Convincing oneself that the act or acts were and are contrary to the Master's teachings.
2. Feeling remorse about the act.
3. Praying about it.
4. Talking it over with the bishop and asking his assistance.
5. “Building fences,” such that the misdeed will occur no more.

These are items of major concern to the penitent. What of his associates? Vital questions are:

1. What should be one's attitude toward those who have repented?
2. What can one do to help them?

Volumes could be written on these two queries. Let us settle for five suggestions on each.

A. Our Attitudes Toward Those Who Have Repented

1. An attitude of sincere commendation.

There are many grounds for praise to the penitent. One is for the admission that “I was wrong.” Such admissions are usually painful. They take courage, humility, a burying of pride, etc. They also take study and faith. In a world of rapid change, commercialism, and evil-designing, some things may seem so right—or debatable—or in the “twilight zone”—or merely sharp business practices—or seemingly right because indulged in by so many. To reason such issues out sanely and soundly, takes bravery, effort, and mentality. Sometimes faith is required, even to the point of saying, momentarily, “I know not, save it be the will of my Father which is in heaven.”

2. An attitude of friendship and understanding.

(For Course 19, lesson of May 5, “Repentance”; for Course 13, lessons of April 21 and 28, “Repentance”; for Course 5, lesson of April 7, “Great Men in Our Church Repent”; and for all parents.)

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¹Talmage, James E., *Articles of Faith*, page 109.

Many who have been violating the Master's principles, simply “did not know.” The urchin reared in the slum, the child from the inadequate home, the youthful resident of a “skid row,” may have seen a Bible but once or twice and the “seamy” side of life almost hourly. These need understanding and patient guidance. Talmage² reminds us that the Master taught “ye ought to forgive one another,” and “of you it is required to forgive all men.” He further admonished, “Be not partial toward them . . . , but let thy love be for them as for thyself . . .” (Doctrine and Covenants 112: 11.)

3. An attitude of helpfulness.

Has anyone ever asked you to “point the way”; or in your own weaker moments, have you found yourself pleading for brotherly support? Have I? A major strength of the Alcoholics Anonymous program lies in its mutual rehabilitation. Each member is ready and willing to rush to the rescue of those who are faltering. In the New Testament, we are told it is the sick who need the visits. (Matthew 25:39, 40.)

4. An attitude of “confidence in.”

Those in doubt need encouragement. The child learning to walk seems to do best when mother is close by with repeated assurances of success. Goethe said: “Give me the benefit of your convictions, if you have any; but keep your doubts to yourself, for I have enough of my own.”

5. An attitude of reality.

As the penitent's faith falters, realism seems desirable. We all need to sense that repentance may be hard, for it means to forsake:³ to refrain from every evil way;⁴ to learn what is required of him;⁵ etc. A mere crying “I believe,” and then an immediate resumption of old ways is hardly repentance. There is good reason to feel that our world of today is overfilled with starry-eyed permissiveness, exaggerated fears for persons sensing a bit of guilt, cries that “he just couldn't help it,” and damaging freedom crazes. Freedom is not license, it is responsibility. The Master is kind, understanding, long-suffering, etc.; but reminds us:

²See Talmage, pages 110, 111.

³See Talmage, page 110.

⁴See Talmage, page 112.

⁵See Talmage, page 112.

"For I the Lord cannot look upon sin with the least degree of allowance; nevertheless he that repents and does the commandments of the Lord shall be forgiven." (Doctrine and Covenants 1:31, 32.)

As part of the reality, too, the joy and peace resulting from a regulated life can be tactfully stressed without undue preachments. (See *John* 16:33; *John* 10:10.) Opposed thereto is the sadness and gloom characteristic of the ordinary prison, filled with many who, knowing right from wrong, insisted on having their fling.

B. What Can One Do To Help Those Who Repent?

1. Offer the *hand of fellowship*.

"When a feller needs a friend," is an oft-used statement. Truly one needs friends in any conscientious attempt to climb back to the high road of life. Chickens with mud smeared on their wings are pecked at by the mudless of the flock. A cow, pulled from a treacherous swamp, becomes a curio and object of attack by the animals who were fortunate enough to stay on dry land. Are people, the crown of creation, so different? How much do our wagging tongues, dubious gestures, and haughty airs divulge the animal in us? Would that we could catch the significance of the Master's parable about leaving the ninety and nine and seeking the one in distress!

2. Give *assurances*.

Those battling tragic addictions, shocking deviations, and even single infractions, need to know that:

- a. Hundreds have risen gratefully and permanently from the clutches of folly. It can be done.
- b. The best thinkers in the world have and do proclaim that "morality makes sense." The pathway of righteousness is the highway to happiness.
- c. The Saviour has promised to heal the truly repentant. (Doctrine and Covenants 112:13.)
- d. Even the Master's memory of the misdeeds will disappear. Most heartening is His promise "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them on more." (Doctrine and Covenants 58:42.)

3. Share *techniques*.

Particularly are the addictions hard to conquer. For true repentance, mastery is required; however, "confess" and "forsake," are key words. (Doctrine and Covenants 58:43.) Can

you, or can I, aid my brother in his "down-to-death" struggle to *forsake*? Yes, there are techniques. The AA brotherhood does some "big brothering." The void left in the heavy drinker's life, as he moves out of his former tavern home, has to be filled. The organization attempts to do it by:

- a. Staging rather regular group meetings,
- b. Providing frequent soft-drink parties and dances,
- c. Encouraging hobbies,
- d. Suggesting that the newly dry visit the newly dry for mutual support,
- e. Helping those who have neglected their families so long to find new satisfactions around the family hearth, etc.

The truly fertile mind can uncover numerous unoffensive, satisfying, effective rungs to build into the ladder of success.

4. Run *interference*.

On the successful football team the player who blocks, removes the opposition, and deciphers the next threat, is a boon to the man attempting to carry his burden (a football) forward. The repentant have had and will have burdens, in any attempt to move forward. If friends all about can block out the overzealous tavern, remove the opposition coming from the unthinking donor of a "social drink," and decipher the next major challenge to the "stay-dry" campaigner, we have Christian decency personified. The closing message in a beautiful poem which reads, "I'm building a bridge for him," is a challenge to every genuine Latter-day Saint.

5. Testify as to the worth of *religious convictions*.

Many reputable studies by today's social scientists attest to the value of religious convictions in keeping people sober, moral, honest, virtuous, etc. To believe, to have a sound basic philosophy, to respond to the message "you are your brother's keeper," cannot but steady and stabilize. The person without morals, living for self, from hour to hour, needs to hear many testimonies.

Accompanying our religious convictions, is the power of prayer. To be able to talk out our troubles, successes, and goals with someone who understands is an anchor of the highest order. Remaining on genuine speaking terms with the Divine Being will make repentance a reality.

I WAS A "POLITICAL PRISONER" OF HITLER

by Wallace D. Montague*

In the Nazi Germany of 1939, the most feared condemnation that could come to one was to be labeled a "political prisoner." The world has recently been retold of the millions of Jews who were thus branded and of their brutal murder. Hundreds of others were taken from their homes, never to be heard of again except for the very brief and final statement: *Address Unknown*.

I was a political prisoner of Hitler's Gestapo (secret police) in 1939.

When I left my little Idaho home town to fulfill a lifelong dream of serving my Father in heaven as a missionary in Germany, the thought never occurred to me that there would be any danger involved. But as I sat in a prison cell in Dresden in the province of Saxony in Germany on the afternoon of July 28, I wondered if I would ever again be allowed to see my home and loved ones. The chain of events which led up to my being there began to unfold in my memory. It seemed like a nightmare.

Elder Raymond Hawkes, Elder Marvin A. Sorensen, and I, in the course of our missionary work, had called on a recent convert to the Church. He had been quite a faithful brother in his attendance at meetings, but for a period of two weeks he had not been to any of the activities of the branch. We were shocked when we were informed by his wife, who seemed very bitter toward him and anything that was connected with the Church (including us), that he had been arrested as a political prisoner because of some of his over-enthusiastic comments about our Church. She added that she hoped they would not bring him back. (We learned later that he had previously been a member of a religious or-

ganization which had been forbidden to function by the Nazi government.)

Some two weeks after this we called back to see if there was any news of this good brother, and were received and treated most kindly by his wife—but there was still no news of our friend and brother.

As we left his home and proceeded on our bicycles to keep an appointment with two other missionaries, we were suddenly accosted by the police, put under arrest and hustled off to the nearby precinct station. Here we were questioned for two hours and then left to ourselves without any explanation as to the reason for our arrest. We asked permission for one of us to go and tell the other missionaries where we were, or to phone them; but were answered with a sneer, "You are political prisoners. You are going no place."

It is difficult to imagine the fear that that sentence struck into our hearts. We did get a promise from them to deliver a note to two other companions. Some two hours later as we left the station the note still lay on a desk, undelivered.

While at the precinct station, the wife of our convert brother came and looked into the room where we were confined and identified us. She had reported us to the police, we learned later, because she claimed we and her husband were still members of his old Church which had been forbidden and were merely operating under a new name. We had been turned over to the police, it seemed, by a bitter and jealous woman who was being used as an instrument of the devil to overthrow the work of the Lord.

Then there had been the trip to the main prison; our prison pictures taken, complete with numbers. We were relieved of our passports (an illegal procedure), belts, handkerchiefs, pencils, pens, pocket-knives, and anything with which we could harm ourselves. As we awaited assignment to our cells we were given a bowl of potato soup for lunch, complete with a dead fly in the bottom.

While waiting there we again requested permission to contact our companions or our mission president, Alfred C. Rees, in Berlin so that he might

(For Course 9, lessons of May 5 and June 2, "A Leader Has Faith" and "A Leader Is Guided by the Lord"; for Course 15, lessons of June 2 and 16, "In Bondage" and "From Bondage to Freedom"; for Course 19, lesson of April 21, "Faith"; and for general reading.)

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“I knelt by the cot and told my Father in heaven about our trouble and asked for help that we could continue His work.

walls, and ceiling. It was about six feet wide, ten feet long, and 12 feet high with a small window at the very top with three bars across the opening. The only other opening was a small peephole in the door, which opened from the outside to allow observation of prisoners. There was a cot which folded up against the wall, a wash basin, and a toilet. Was this to be my home for six years?

I let the cot down, took a copy of the prison rules, and tried to read. But all the time I kept thinking, “How can I get help? If I had a pencil or pen and paper I might write a note and throw it out of that small window.” Then the futility of such a plan dawned upon me. “Hammer on the door? Scream for help? How senseless! How utterly hopeless!”

All of a sudden it occurred to me: “You are in this land as a servant of our Father in heaven and have come to do His will. He has promised that if you will go and do what He commands He will provide a way for that to be accomplished. The one way to get a message outside these prison walls is to pray to your Heavenly Father. They cannot stop you from praying.”

In humility, and a bit ashamed for not having thought of it sooner, I knelt by that prison cot and told my Father in heaven about the trouble we were in and asked for His help in order that we could continue about His work among that people.

I arose from my knees, folded the bed against the wall, and immediately heard a clicking noise at the cell door. It swung open and the guard commanded: “Come out. You are released.”

As I stepped from my cell, I noticed my companions emerging from their cells at different locations on the same floor of the prison. We were ushered to the main desk, given our property, lectured about our missionary activity, and forbidden to do any proselyting from that time forward; then released.

My heart was so full of gratitude for the “miracle” that had been performed in our behalf that I could contain myself no longer, and so we stopped at a small roadside park so that I could tell of my experience. Imagine our mutual surprise when we found that this experience had happened to each of us—as we had arisen from our knees the prison doors were unlocked.

Coincidence? Some may think so, but my testimony is as that of Alma of old: “. . . I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, . . . yea, and I do put my trust in him, and he will still deliver me.” (*Alma 36:27.*)

Library File Reference: Faith-promoting Stories.

know of our circumstances. We were told: “If there is anything to be settled in Saxony it will be settled in Saxony—if it takes six days, six months or six years.”

And now there I was in a cell, all alone, with that retort, “six days, six months or six years,” ringing in my ears. My companions were somewhere in that great prison in the same condition. I looked around. My cell was of concrete construction—floor,



HONESTY-

FROM IDEA TO ACTION

by Lowell L. Bennion

Parents and teachers: How can we teach honesty to our children? This is not an easy question. Had we the complete answer, the task of parents and the Church would be greatly simplified. We would likely also know how to teach humility, faith, repentance, and love, too. Indeed the real challenge in teaching lies in getting the abstract principle translated into the feeling, thought, and life of a child. What follows is a modest effort to point the way towards accomplishing this in relation to honesty.

A child is hardly aware of *why* he behaves as he does. Teachers and parents, because of their greater maturity and more objective view, should be able to gain some insight into the *why* of the child's behavior. Though, again, we acknowledge that this is a most complex and difficult task.

The Meaning of Honesty

A child thinks concretely. His earliest conceptions of honesty may be in terms of two actions: (1) "I must not steal." (Or take property from another person without his knowledge.) (2) "I must not lie."

Quite early in life, we learn that honesty is much more inclusive in scope than simply not lying and not stealing. It includes not cheating and not letting another person take the blame for one's wrong-

(For Course 24, lesson of June 2, "Honesty"; for Course 27, lessons of May 5, May 26, and June 9: "Family Morals," "Families Bring Problems," and "Understand Your Child's Behavior"; and for all parents and teachers.)

doings. Then it begins to take on positive overtones. Honesty later means to play fairly, to speak the truth with moral courage, to carry out one's responsibilities towards men and Deity. It means to act without ulterior motives, with full purpose of heart; in other words, to give without the left hand knowing what the right hand is doing, freely and spontaneously. Honesty turns into integrity. It becomes synonymous with purity of heart.

Honesty is in fact an ideal, something which we may work towards; but as human beings perhaps we may never completely achieve it. Certainly in the life of a child, we should not expect perfection. Our goal should be to help the child learn to be more honest, to experience genuine growth in harmony with this principle. More cannot be expected of a child.

Possible Ways of Helping a Child to Learn Honesty

All behavior is caused. A child acts dishonestly for a reason. A child also acts honestly for a reason. In either situation, the reasons are probably not clear to him; but they do exist.

In the Jainist religion of India, it is said that a person lies because of fear, greed, and mirth. Falsifying and exaggerating through humor is not deception, we believe, because the speaker and hearer are quite aware of the intent and are not deceiving or being deceived. But there is great wisdom in the

thought that people lie and cheat out of fear and steal because of greed.

Hence if we could remove *fear* from a child's life and help him to overcome his feelings of inadequacy and want, we would make lying, cheating, and stealing unnecessary and unrewarding. Our basic approach in teaching a child honesty then should be indirect. This is a "whole" approach because honesty is an aspect of his total feeling towards life, and we are always dealing with the total child in his total environment.

Here are specific ways to teach honesty:

1. *Parents can learn to love their children.* Most parents doubtless feel that they do. But there is more than one kind of love. Here we are speaking of Christian or brotherly love. One of the characteristics of this kind of love is that it is unmerited by the receiver; therefore, it is *constant* because it does not depend upon the actions of the child. If children know that their parents love them *no matter what mistakes they make in life*, they will have less need to lie out of fear, to save face, or to "get even" with parents who seem, to children, mean and cruel. Furthermore, it is very difficult to deceive one who loves you.

2. *Parents can help each child to find his own worth.* Much of the lying, stealing, and cheating grows out of a sense of inadequacy and want. A child that is loved, trusted, and is succeeding in such things as learning, gaining skills, and building friendships will have less need to prove his worth by socially unacceptable forms of behavior. Children need honest praise — praise associated directly with their efforts. Their "egos" are always in need of recognition.

3. *Parents should show respect for their children, and for the rights and possessions of their children.* This is the way children learn to respect other people and *their* rights and possessions. Parents who give no heed to their children's thinking, who borrow from their piggy banks, and who permit their children to use one another's toys and clothes without asking each other are teaching these same attitudes in their children towards others. A child learns respect by being respected. He learns respect for other people's possessions when his own are treated with respect.

4. *Parents should be consistent in their relations with their children.* A child learns honesty and integrity by experiencing a firm guiding hand in an

atmosphere of goodwill. Parents should agree upon a few guide lines for their children and hold to them consistently. These should vary from child to child and age to age and with changing circumstances; but they should always be there. A child who grows up in a completely permissive atmosphere, doing as he pleases at all times, will find it likely impossible to respect himself or anyone else. Whereas a child who must live within his allowance, fulfill certain responsibilities, and keep certain hours, and who is denied some pleasures and wishes, will likely learn the kind of self-restraint which is essential to honesty.

5. *Parents should have their children make good their mistakes where this is feasible.* A child who takes a toy from a neighbor lad can (and should) return it. A boy who steals from a neighbor can return the stolen goods with an apology. A girl who wilfully breaks a toy of a friend can be made to replace it. A child who fails to fulfill a reasonable responsibility can be denied a pleasure until it is fulfilled. Parents can, with patience and long-suffering, help their children complete reasonable tasks most of the time. This kind of punishment and control, in an atmosphere of love and some flexibility, restores and builds wholeness in a child's life.

6. *Finally, parents can be exemplary in their own right.* Children tend to appropriate the attitudes and practices of their parents by imitation. Parents who pay their bills, respect other people's property, speak the truth, acknowledge their mistakes even to their children (where they are involved), fulfill their responsibilities quietly and consistently, play fairly, take defeat in stride, will influence their children to do likewise. Other influences may on occasion outweigh parental example, but children tend in the long run to return to it.

7. *Parents can teach their children verbally to be honest.* This is most successful when the parent's talk is not overdone and when it is accompanied by such attitudes and practices as those indicated above. Here again, indirect methods such as vicarious experience are often more helpful than preachment. Two books about a boy and girl respectively illustrate this approach beautifully: See Dorothy Canfield (Fisher), *Understood Betsy*; and Ralph Moody, *Little Britches*.

In conclusion: We should learn patience as parents from the Chinese farmer who tried to help his corn grow tall by pulling it up.

Library File Reference: Honesty.

The motivating power of love and enthusiasm

by General Superintendent George R. Hill

There are 16 deacons in Yale Second Ward, Bonneville Stake, the ward in which I live.

October 28, at fast meeting, beginning at 12:30 p.m., just after Sunday School, we were having a fine response of testimony bearing. The Aaronic Priesthood general secretary, after bearing a powerful testimony, asked the deacons who were all seated on the front row in the chapel to stand up. Fifteen deacons stood up. The sixteenth deacon was out of the ward, but a check showed that he was present in the meeting in the ward where he was visiting.

At the first lull in testimony bearing, a deacon, Louis Evans, arose and paid tribute to William L. Bracy, the deacon's adviser and teacher. In addition to his brief tribute to "Bill Bracy," he bore a fine testimony.

Brother Bracy was sitting by me at the time, and was he thrilled at the tribute of this deacon!

Brother Bracy was my ward teaching partner just after he joined the Church eight years ago. What fine times we had as we walked around our district!

He was asked to take the present position about six months ago, at which time the Yale Second Ward deacons' quorum was the lowest in Bonneville Stake. Now it rates the highest.

Brother Bracy has two brilliant children, Bill, Jr., and Mary Ruth. Young Bill has recently gone to South Germany on a mission and was assigned to labor in Schwenniten, a small city in which there were no Church members. In a letter just received, young Bill reported that he had just baptized two converts—his first. He was very enthusiastic about his mission and bore a strong testimony at the close of his letter.

What a wonderful stimulating thing is love acquired through enthusiasm, preparedness, and regular attendance! How can these qualities of love be developed?

The first thing a teacher must do is to *know* each person in the class intimately. The study of the lesson scheduled for class presentation the next time the class meets is only half of what needs to be done to get ready to teach the class. If the class is to respond enthusiastically to the projects that logically are the outgrowth of lesson preparation, the

projects used should be developed with the needs of each individual student in mind.

How can we know the needs and likes of each individual class member without an intimate knowledge of the idiosyncracies of each? As we come to know and appreciate each member, we are imbued with a love for that member without which there is slight chance of a reciprocal love for the teacher.

Regularity of attendance is one of the most necessary qualities of an effective teacher. Brother Bracy got his 100-per-cent response by the deacons because they knew he would be there every Sunday and that he would have an intriguing lesson for them. He never failed them, and they never failed him.

A wise superintendent will analyze his monthly reports and go over each course report with the teacher of that course at least once a month. He will then go over the roll book noting the names on the potential rolls as well as those on the active rolls. Together superintendent and teacher will consider every name on each roll and what that student does on Sunday mornings. Visits to the home of each member on the potential rolls hopefully will lead to the discovery of what that person's interests are. An invitation to attend Sunday School the following Sunday will be given. Arrangement for the pal of that person who is an active member to invite and call for that person in time for Sunday School cannot help but let the person know that he or she has been missed. Then when the two arrive at Sunday School, a greeting and welcome by smiling greeters who hopefully know and can call the boy or girl by name will do something that will bring them back the following Sunday.

The teacher can get a great amount of help from reading *The Instructor*. Not only should the articles applying to one's own department be read, but all the articles. To apply them in the home is the hope of all officers and teachers. They are particularly useful on family night in the home, and the different members may be motivated by the love here engendered. The motivating power of love and enthusiasm through this practice will be felt by each member of the family, and Sunday School teachers will be helped immeasurably thereby.

Library File Reference: Teachers and Teaching.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you.

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

"If ye know these things, happy are ye if ye do them."

— John 13:14-17.

Litho in U.S.A. by Wheelwright Lithographing Co.

Painting by Ford Madox Brown

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From The Instructor



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HUMILITY-AN ATTRIBUTE OF JESUS

THE STORY

It was a sad Jesus who met His disciples in the upper room that night of the Last Supper. He was sad because He was soon to leave them. Most of all, He was sad because it was one of His trusted disciples who was to betray Him. He had been with these men almost daily for three years. He had taught them the great principles of the Gospel. He had shown them the many ways whereby people learn best. He had lived these principles Himself. He had exemplified them in His daily life. And now He wondered if they had learned them and if they were really strong and able to teach and lead the people after He left. Oh, how He hoped that they would! It was so important that they be good leaders.

On this night, it was important that they learn to be humble. They must serve well in their positions of leadership. To serve well, however, He knew that they must be humble and have great love in their hearts.

As these very choice friends sat around the table with Jesus, He arose "... and took a towel." Then He poured water into a basin "... and began to wash the disciples' feet, and to wipe them with the towel ... (John 13:4, 5.)

Seeing this, the disciples were somewhat embarrassed. This was a service that one of them could more appropriately have done, since it was customary before a meal began for someone to wash the travel stains off the feet of the others as they waited to be served. But Jesus had more than one reason for doing this Himself. Some of the twelve were feeling, each in his own heart, greater and more important to Jesus than some of the others. Each man was trying to assure himself a place right next to Jesus in heaven. Jesus knew this, and He knew that it was a good time to teach them that truly great people are willing to serve others.

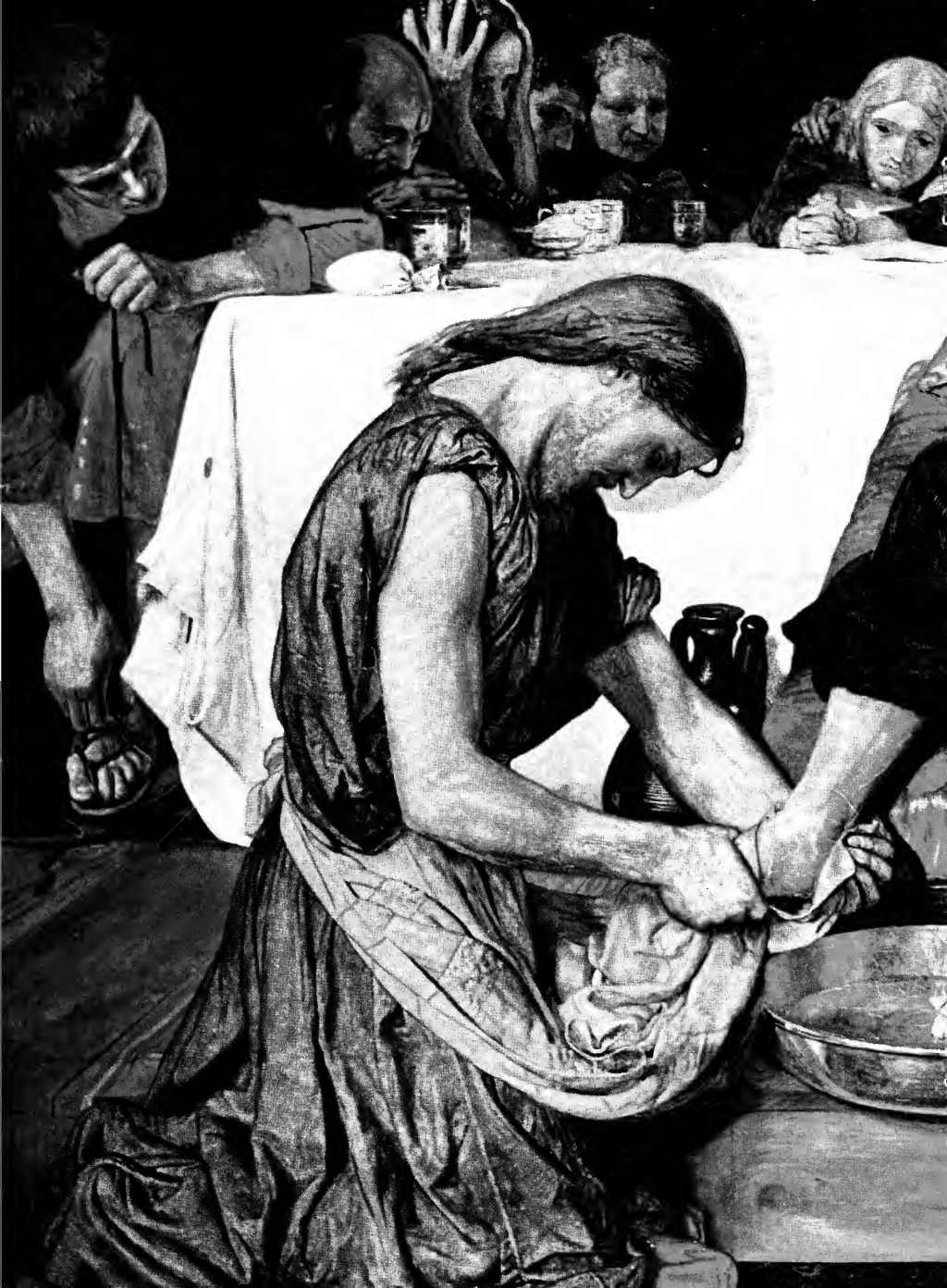
As Jesus came to Simon Peter, Peter felt that Jesus should not be doing this lowly task. He felt that Jesus was their Lord and Master and was above such humble service. With love and admiration, he said, "... Lord, dost thou wash my feet?" He was surprised that Jesus would do this. Then he said, "... Thou shalt never wash my feet." (John 13:6, 8.) He felt completely unworthy to receive this service from Jesus.

But Jesus did not view the service as Peter did. He wanted Peter and the others to learn that serving is a privilege and an honor. Very kindly He said, "For I have given you an example, that ye should do as I have done to you." (John 13:15.) Then he told them that they ought to serve one another; and that if they would do as He had taught and showed them, they would be very happy.

As He returned to the table, Jesus was very sad. The Bible tells us that "... He was troubled in spirit" (John 13:21.) When He did leave, He wanted these fine men to be strong, to be full of faith and courage, to be willing and able to travel and teach the great truths that He had taught them. He wanted them truly to know that it is truly a mark of greatness to help others. That is why He said, "For I have given you an example, that ye should do as I have done to you." (John 13:15.)

"... Jesus [then] took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given

(Concluded on opposite back of picture.)





CHRIST WASHING PETER'S FEET

From a Painting
by **Ford Madox Brown**

Reproduced by courtesy of
the Trustees of the Tate
Gallery, London

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by Westlight Imaging Co.

HUMILITY-AN ATTRIBUTE OF JESUS

THE STORY (Concluded)

thanks, he gave it to them: and they all drank of it. (*Mark 14:22, 23.*) Then He told them to do this often in remembrance of Him.

After Judas had left, Jesus and the eleven apostles talked for some time. He told them of the wonderful blessings that would be theirs if they were strong and faithful.

Following this, they sang a hymn. Then they went out together and crossed over the Brook Cedron into a garden.

—Marie F. Felt.

THE PICTURE

The Master is nearing the summit—the time of fulfilling when He is to redeem mankind. His apostles, possibly sensing His impending departure, or the finality of the tone in His words and behavior, are shown in reflective, pensive moods. Each, no doubt, is attempting to assess himself in the scheme of what will take place.

The artist shows both Christ and Peter bowed, their countenances seeming to reflect heavy thought. The others, nine depicted here, look on with varied expressions of wonder, dismay, embarrassment, regret, etc.

The effects of the great object lesson that Christ is teaching through His exemplary service are radiated in each face. John, at the extreme right, peers on interestedly, compassionately. Judas, readily identified by the money bag resting near him on the table, is stooped and lacing his sandals. The Master seems to perceive Judas' thoughts, and Judas feels uneasy in His presence. Another at the table is grasping his head as if bewildered and unable to comprehend the foot-washing act.

This painting, Ford Madox Brown (1821-1893), weathered adverse criticism for many years before seeing his works accepted. It is said that his strongest art qualities are invention, composition, and color; and he is credited with the "... startling change that came over British art in the middle of the nineteenth century." *

This painting is notable for its striking portrayal of the two central figures, Jesus and Peter. Particularly vivid is their clothing. The Saviour has put on a servant's robe which accents even more strongly the role of servant He now performs. A humbled Peter, with hands folded and head bowed, is touched by the humility and magnanimity of the Lord. Note Peter's colorful robe, cloak, and sash.

This scene represents an unparalleled example of service and devotion. Its simplicity is profound; and, feeling its impact, we are impelled to greater service and dedication in the Church of Him in whose name we pray.

To those who have accepted the Gospel of Jesus Christ in these days and who have covenanted with an "everlasting" covenant, the only course is one of whole-hearted observance of the commandments. There is no half-hearted, casual, nor indifferent compliance; the true disciple enters fully into the pact, dedicating all his time, talents, and means to further the growth of the kingdom of God here on earth.

—Paul R. Hoopes.

* Maus, Cynthia Pearl, *Christ and the Fine Arts*, 1938; Harper & Bros. Publishers, New York and London; page 294.

USE OF SMALL PICTURES

The small pictures may be mounted on construction paper for those children who do not have scrap books in which to paste them. To mount the pictures, draw a thin strip of paste at the top of the picture back to allow the picture to be raised with its writing visible for later reference.

(For Course 5, lessons of April 28, May 5, and June 9: "The Poor in Spirit Are Humble, Teachable," "Blessings Come to Those Humble and Teachable," and "The Meek Are Humble in Spirit"; and for librarians and parents.)



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"If ye know these things, happy are ye if ye do them."

— John 13:14-17.

Litho in U.S.A. by Wheelwright Lithographing Co.

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From The Instructor

We Are Honoring Mothers

In the United States of America, one Sunday in May each year is set aside to honor mothers. People of all faiths remember this day. Each year on this special day tribute is paid to mothers in both sacrament meeting and Sunday School.

In other countries there may not be such a day observed; however, Church members throughout the world may wish to observe Mother's Day in their Sunday Schools. They should strive to help the children realize that this is a special day; and that they should remember each day of the year to do as the Lord has admonished: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (*Exodus 20:12.*)

It does not matter from what land a mother comes. It does not matter what the color of her skin, her hair, or her eyes might be. In her heart she is probably much the same as all mothers. She was given some divine inspiration which makes the training and well-being of her child the most important goal in her life. Because of his mother's complete devotion, each child should strive to become the fine person that she would want him to be.

The following little verse might help children to remember this goal:

MOTHER

Mother, you do everything for me. Mother, you are all I want to be—Gentle, loving, kind, and true, Happy, cheerful all day through. Mother, you help all our family To be just what we ought to be.

(For Course 5, lesson of May 12, "Our Mothers Are Kind and Merciful"; for Course 7, lesson of May 12, "Mother's Day lesson"; for Course 3, lesson of May 12, "Mother's Day"; and for all those commemorating Mother's Day.)

In the following true story recounted by Elder Albert E. Bowen, the teacher might take parts showing the wonderful love of a mother for her children and retell it. The story as a whole might serve to inspire the teacher; and, in turn, to ask herself: "Am I reinforcing and strengthening the home teachings of the children in my group? Am I giving these children a deep-seated religious faith?"

MAKE IT A BELIEVING GENERATION¹

The other day I read a brief autobiographical sketch written by a woman in her eighty-fifth year. Her father had died in her early childhood, leaving her mother to rear a large family by her own labor. In these circumstances school was out of the question for the children, since they had to go to work as soon as they could. "However," recounts the lady, "my mother taught me to read when I was very small. I can dimly remember standing by her side while she was at work and spelling out words to her. . . . Though I had no day school, I had my Sunday School which was the delight of my life; and to this day I hold my teacher in loving remembrance. My mother . . . required me to read a chapter in the Bible to her every morning before I went to play so that with her and my Sunday School teacher I was pretty well acquainted with the scriptures at a very early age."

Do you see that wisp of a child standing beside a wise, undaunted mother, whose burden of feeding the hungry mouths of her children was so heavy that she could not rest her busy fingers even as she inducted her little daughter into the most select companionship of the world through the magic art of reading; and who, when the art was sufficiently mastered, fashioned the child's tastes of requiring a daily chapter from the Book of books with its majestic concepts of pure diction?

Now look at the Sunday School teacher with arms outstretched to take to her warm heart the little orphaned girl who had to go to work at the age of ten and continue at it until she left her old-world home to cross the wide Atlantic and to pioneer in the deserts of the West. The Bible has been her text, too; mother and teacher fortify each other to shape a life.

That mother and that teacher devoutly believed in God. They believed that the scriptures were His revelations, containing His commandments for and teaching His purposes concerning men. They accepted the scripture teaching that Jesus in reality is the Son of God, the Redeemer, the light and life of the world.

The early absorption of these solid beliefs by the little girl gave her a sense of the dignity and meaning of life, which inspired her to lofty living. She found in that deep-seated religious faith, that profound reverence for Deity, her surest bulwark against evil and the best guarantee of her steadfastness to high principles. Unschool, but possessed of character and the key to the storehouse of knowledge, she achieved a cultivated, well-stored mind, out of which she brought enlightenment, hope, and resolution to many whose lives would otherwise have been dwarfed and barren.

Such opportunity to build a character and foundation for a fruitful life comes to every teacher.

The sorriest lack in this age is the lack of a fervent belief in eternal things. Unbelief, half belief, compromising belief with consequent unrest, and shopping about for something to give meaning to life are today the bane and plague of this troubled world.

. . . What parents and the Sunday School should do for the next generation [is answered] in the title of this writing: "Make It a Believing Generation."

Teachers could help children to learn God's purpose in giving us mothers by teaching them this verse of scripture: "He maketh the . . . woman to keep house, and to be a joyful mother of children. Praise ye the Lord." (*Psalms 113:9*.)

—Claribel W. Aldous.

¹Excerpted from: Bowen, Elder Albert E., "Make It a Believing Generation," Instructor, September, 1949, pages 421-423. Library File Reference: Mothers and Motherhood.

SOME A-B-C's FOR TEACHERS

by Minnie E. Selkirk

ATTRACT ATTENTION. Neat, bright appearance and good presentation will do this.

BE ALERT. A sleepy teacher will have a sleepy class.

COME PREPARED. An unprepared lesson is like a ship without a bottom. It will sink:

DISCIPLINE IS ESSENTIAL. Learn to control your class. Do not let discussion turn into argument, nor lead away from subject.

EMULATE THE MASTER. Jesus was the greatest teacher of all. Copy His example and precept.

FACTS MUST BE VERIFIED. Truth is imperative. Search the scriptures—get concrete evidence.

GOD EXPECTS EVERY TEACHER TO GIVE HIS BEST! It is a privilege to teach. We are in the service of God and helping to build His kingdom. We do it in Jesus' name. Only the best is good enough.

HAVE EVERYTHING READY AND IN ORDER. Nothing undermines the spirit and presentation of a lesson more than a teacher fumbling for some "props." Have everything at hand, and in order of requirement.

INVITE CLASS PARTICIPATION. A class that is bored learns little. Keep it alert with questions and answers, discussion, assignments, etc.

JOY THROUGH SERVICE. Be happy in your work. Many blessings come through teaching the Gospel.

KNOW YOUR SUBJECT. Know it inside out. Study scripture and secular literature; class members ask the most unpredictable questions. Knowledge is power.

LIVEN YOUR LESSON. Use enrichment material: extracts from talks, poems, short stories, anecdotes, personal experiences.

MEMORY AIDS ARE NEEDED. However much we know, our memories need to be "jogged" to keep correct sequence and bring out major points.

NEW IDEAS PAY DIVIDENDS. Bring originality into lesson presentation.

ONLY USE MATERIAL APPLICABLE TO SUBJECT. Wrongly used material will not help, but hinder.

PRAY WITHOUT CEASING. We need God's spirit to be with us as we prepare, and proceed to teach His word.

QUALITY COUNTS. The success of our teaching can only be judged by the results it achieves. Good teaching has far-reaching results.

READ—BUT NOT TO THE CLASS. Lesson and enrichment material should be read and studied as pre-class activity. Small excerpts can be read by students as class participation.

STEP OUT ALONG THE ROAD OF LIFE. Gain from each experience that comes your way. Your teaching ability will grow and mellow with the years.

TREAT EACH CLASS MEMBER WITH RESPECT. Especially draw out the shy and timid ones. You, in turn, will be respected.

USE TACT AND PATIENCE. If things go wrong, a good teacher *never* loses his temper.

VISUAL AIDS ARE INDISPENSABLE. Things are more easily remembered if they are *seen* as well as heard.

WISELY ADJUST PRESENTATION TO LESSON MATERIAL. Suit style to subject; choose suitable enrichment.

"X"CELLENT RESULTS await the teacher who applies these principles. He will

YIELD a rich harvest to the Lord, and be amply rewarded for his

ZEAL.

(For all Sunday School teachers, especially; and of general interest.)

Library File Reference: Teachers and Teaching.



It is important for youngsters to learn self-expression and to learn to express thoughts to their class members in prayer and speech.

JUNIOR SUNDAY SCHOOL

THE COURSE 3 CLASS PERIOD

—A TIME FOR
LEARNING

THE classroom represents a unique teaching-and-learning situation for teachers and students of Course 3. The children in this course will benefit greatly by having frequent opportunities to practice expressing themselves. It is important for youngsters to learn self-expression, to learn to express their own thoughts and those of their class members in prayer and in speech.

The class period is considered part of the Sunday School; and since the Sunday School worship service is opened with prayer, it

is not necessary to open a class period with prayer. Many teachers, however, may wish to have opening and closing prayers in class to give children all possible opportunities to learn and practice self-expression.

Also, the more individual attention which can be given to instruct children, the greater will be their progress. The Sunday School manual therefore recommends that a Course 3 teacher have from 12 to 15 children. One teacher for each group of eight to ten children would be even more ideal.

It is hoped that teachers and coordinators for children of Course 3, especially, and all other Junior Sunday School courses, will review the situation in their classes to be sure they are places of effective practice and learning. When children can have clear instructions and worthwhile practices in a confident classroom environment, the main worship service will stand to benefit a great deal; children who can pray and perform well in the classroom will generally do as well in the worship service.

—Lucy Picco.

"Can I Be Set Apart?"



Superintendents

A little lady came to me one day and said, "Bishop Richards, can I be set apart as a Sunday School teacher? I want to influence the lives of my Sunday School children."

I remembered with what care we had selected this teacher. The superintendency had called upon her for an interview and to reassure her of the importance of her calling. This teacher had taken the Teacher Training class for prospective teachers. She was ready to assume the responsibility of teaching young children. She was told of the necessity of attendance at Preparation Meetings and how she would receive there suggestions for the enrichment of each lesson. I noticed that she was regularly in attendance at Sacrament meeting and had been a fine example of Christian living to the members of the ward.

This dear sister wanted to affect the lives of people. She very seriously desired to capture the interest of boys and girls that they

might want to live a more abundant and rewarding life.

A teacher's desire to be set apart evidences a feeling of humility. It is an essential quality in a teacher. Such humility is distinguished from self-sufficiency; and it acknowledges the fact that one is dependent upon some greater force and power than his own, if he is to touch the lives of children.

A teacher desiring to be set apart indicates a yearning for the inspiration that comes from the gift of the Holy Ghost. These promptings come to those who live righteously, seeking for the ideas and suggestions that raise teachers to heights well beyond their personal capacities.

A dedicated teacher, one who regards his calling as his most responsible duty and assignment, will often express a desire to be set apart. He knows that no one else can hold his position while he holds it.

Such a desire to be set apart as a teacher is a recognition of the blessings that flow through the ad-

ministration of the priesthood. This great delegation of power given to man to act in the name of God has affected the destiny of man and can affect a teacher who accepts the Holy Melchizedek Priesthood as the priesthood of presidency and direction that orders the lives of those who will be called His servants.

Jacob, the brother of Nephi, in teaching his people admonished them in these words: "Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice." (2 Nephi 9:52.)

I sincerely hope that every teacher who desires to be set apart as a teacher in the Sunday School can have this wish granted. He is entitled to every assistance and inspiration that can come to him in the performance of his calling.

—*Superintendent*
Lynn S. Richards.

Library File Reference: Teachers and Teaching.

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Answers to Your Questions

Should Juniors Take Genealogy?

Q. Is it recommended that junior genealogical classes be established; and, if so, at what age?

—Big Horn Stake.

A. A study is now being made under the General Authorities of the whole curriculum of the Sunday School and the other auxiliaries, whether there should be junior genealogical classes in the Sunday School, and at what age. For now, however, we recommend that the regular course of study of the Sunday School be followed which does not provide for any junior genealogical classes.¹

What About Class Examinations?

Q. Are written tests and examinations recommended for Sunday School classes?

A. No. The giving of tests and written examinations have been tried from time to time in different Sunday Schools and the results have led to a recommendation that they not be given.²

Is Viewing the Conference on TV Permissible?

Q. May families be excused from Sunday School who desire to remain at home to view General Conference over television?

A. Yes. The opportunity of witnessing the delivery by the General Authorities of their messages is

a most valuable, spiritual experience. It is suggested that teachers take special note on the following Sunday of those who participated in such a project.³

How Is a 2½-Minute Talk Ended?

Q. What are appropriate endings for 2½-minute talks?

—Mount Rubidoux Stake.

A. A proper ending for a 2½-minute talk would be a hope and a prayer such as "I pray this in the name of Jesus Christ, Amen"; or, "This is my prayer in the name of Jesus Christ, Amen."⁴

When Can Enlistment Contacts Be Reported?

Q. What constitutes a reportable enlistment contact?

A. The test of an enlistment contact is whether or not it is personal. Was the card or letter addressed to the individual? Was the telephone call to the person? Was the invitation to the individual? These are all reportable, no matter by whom made, so long as they are under the plan of the ward to enlist its members in Sunday School. This is in contrast to general circulation by ward calendars, letters, and announcements, which are not directed to an individual, but to the ward at large or a group at large.⁵

—Superintendent Lynn S. Richards.

Library File References: ¹Sunday Schools—Mormon—Local Leadership; ²Teachers and Teaching; ³Enlistment.

Memorized Recitations

for May 5, 1963

To be memorized by students in Courses 9 and 15 during March and April, and recited in the worship service May 5, (taken from *A Uniform System for Teaching Investigators*).

COURSE 9:

(This scripture applies to baptism.)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

—Mark 1:4.

COURSE 15:

(This scripture applies to the Restoration.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

—Revelation 14:6, 7.

COMING EVENTS

Apr. 5, 6, and 7, 1963
Annual General Conference

• • •
Apr. 7, 1963
Semi-annual
Sunday School Conference

• • •
Apr. 14, 1963
Easter Sunday
• • •
May 12, 1963
Mother's Day

PHOTO AND ART CREDITS

Larry Nicholson photo—front cover.
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THE JOY OF BECOMING¹

by Robert K. Thomas*

The test of what a student learns is what he becomes. This is as true in secular as in sacred education. But the special glory of being a teacher in the Church is that you are directly involved in affecting eternal lives.

No one would question that a teacher should know his subject and should be able to inform his students; but knowledge is not only power, it is the power to do. The root meaning of "I know" is exactly the same as the root meaning of "I can." No man is false to that which he really knows. If you know the Gospel, you can live it. If you live it, you will know that it is true. And if you know that it is true, you may be able to do more than teach a child's mind, perhaps you may touch his soul.

I suspect, however, that many of us tonight are humbly aware of our limited knowledge of the Gospel. But rather than be discouraged by our ignorance, perhaps we should be heartened by our opportunities. It should comfort us to realize that we need never teach another class without knowing more than we did the last time. The week between classes is a time to learn by study and by faith.

A short while ago I heard a foreign student bear his testimony in halting English. He concluded it by saying, "I am knowing that the Gospel is true." How fitly and elegantly spoken for us all. If you are anxiously engaged in learning the Gospel, you are in the process of knowing that it is true, and you have started to know the joy of becoming.

If the first step toward good teaching is to know, surely the second is to understand. The ancient wisdom of *Proverbs* puts it almost bluntly: "... And with all thy getting get understanding." (*Proverbs* 4:7.) Get understanding not only of subject matter, but of people. You cannot know for someone else. It is not enough that you know, you must be able to communicate that knowledge if you are to teach effectively.

A friend of mine now totally and happily involved in the Church was inactive during most of his teens. In commenting on this, he said to me,

--- (For Course 27, lessons of June on attitudes, teaching, and behavior; for Course 24, lessons of April, May, and June; and for all parents and teachers.)

¹Address given at the Conference of the Desert Sunday School Union on Sunday, Oct. 7, 1962.

*Brother Thomas is a member of the bishopric of the Oak Hills Second Ward, East Sharon Stake. He is assistant professor of English and director of the Honors Program at Brigham Young University.

"Brother Thomas, you know the teacher of my deacons' quorum seemed to have the Book of Mormon almost memorized, and I'm sure he believed it. But what he said never seemed to involve me, so I finally quit attending. If I carried anything away from that class it was a vague feeling that the Book of Mormon was about a lot of strange people—not very interesting people—who lived a long time ago."

Now contrast this with a comment of a student I interviewed recently who through prodigious effort had managed to obtain a superior grade in a very difficult course. When I congratulated him on it, he paused a moment and then said, "Brother Thomas, I had a teacher once who got me so identified with young Nephi that I've always known that the Lord would give me strength to do that which I needed to do."

Now, I suspect that both teachers knew the Book of Mormon and knew that it was true; but one also understood his students. The beautiful truths of the Book of Mormon came alive under his hand and were assimilated, not merely heard. The basic problem here is not one of technique; it is simply one of sympathy and sensitivity. The teacher who understands his class does not rely on its being the duty of the class to listen. I am afraid duty might possibly be imperfectly understood by a 10-year-old. An interested teacher never lacks that 10-year-old's attention.

Now you will note that I said interested and not interesting. You need not worry about being interesting if you are interested; that is, aware of your students' needs, the level of their comprehension, special problems of their age group, and above all aware of them as individuals.

Remember, communications between teacher and class is only the aggregate of the relationship between the teacher and each member of his group. If this communication really catches fire and becomes inspiration, you no longer have just a good teacher, you have a great one. For the hallmark of every great teacher I have known is the ability to inspire.

For years, however, I could not see what the inspiration of the great teachers had in common. I am sure I should have understood sooner; for President McKay had given the key and the comment which my wife had clipped from one of his talks, and left for me to read. But I guess I was too new at teaching to appreciate the profound insight of a great and experienced teacher. President McKay had said simply, "It is more important for a teacher to be loved than understood." I was sure I was not loved by all my students. I even suspected that I was not always lovable.

I finally learned what this meant when my wife and I were hired as house parents in a home for

I look for Larry in every class I teach, for I know that what may appear to be wilful disobedience may be only a knot in the heart which a teacher's love can begin to untie.



"Larry, you have to give it back!" He did not turn, nor did he look at me. I started to turn him toward me when suddenly he squirmed out of my grasp, clicked out a six-inch switch blade, and said, "Okay, Mister 'T' you make me."

I was startled and conscious of the other boys watching. I lost my temper and forcibly made him return the property. Afterward I explained at inordinate length to my wife that sometimes you have to make an example of one boy to help the others. But it did not seem to help the others, and it did not help Larry. I found out then that you can pressure a child into conforming, but you have to love him into obedience. Larry was not changing his attitude nor his actions. He was simply being careful when I was around.

At long last I remembered President McKay's wonderful comment, and I tried loving him. Up to now I had concentrated on getting him to like me, but I had not really liked him. There was not a spectacular improvement. I might have felt that there was no improvement at all if, when we left to come West a year later, Larry had not slipped down as we were loading our car after dark when no one could see him and left us a small present. Apparently it had touched him that someone who had the provocation to punish him had chosen rather to try and love him.

My story has a tragic sequel. Five years later we were in New York again. While leafing through the *New York Times*, I came upon a short article. I read it numbly and then took it into my wife. It said, "Larry G - - -, 17, given an indeterminate term at Sing Sing today, Bronx Felony Court, for 'aggravated assault.'" Apparently no one was going to make him comply again.

You know, I think about Larry all the time. I suspect that many people knew what was best for Larry and tried to tell him. Possibly a few really understood him and established some kind of communication. But apparently no one loved him enough to save him.

If Larry's case became an extreme one, his problems like all problems began simply. I look for him now in every class I teach, for I know that what may appear to be wilful disobedience may be only a knot in the heart which a teacher's love can begin to untie. I know now that the last qualification of great teaching is the first commandment of our Father in heaven—to love Him, and our neighbors, His children. The Sunday School teacher who exhibits such love is experiencing the joy of becoming in its fullness. May the Lord help us all to do so, I pray, in the name of the Lord, Jesus Christ, Amen.

Library File Reference: Teachers and Teaching.

delinquent children in the Bronx while I was a graduate student at Columbia University.

The group of 11- and 12-year-old boys for whom we were responsible represented many nationalities, and various stages of rebellion. By far the most difficult was a hard-eyed little 12-year-old by the name of Larry, who was without question the leader of the group. Now part of our responsibility as house parents was to teach the boys acceptable social behavior. But we soon found that we could get no place with the others until we had Larry on our side.

Now, I knew what I needed to teach him, and I worked hard at understanding him. For instance, I memorized the sordid, almost desperate details of his background. I tried to utilize his interest in sports to teach him honesty, and fair play, and respect for others. I took him with me on special projects. I gave him opportunities to use his very real leadership ability constructively, but with an almost total lack of success.

One day, frustrated and totally out of patience at his refusal to return another boy's property, I seized him by the shoulder and said rather harshly,

"Jehovah, Lord of Heaven and Earth"



Senior Sunday School Hymn for the Month of May

"Jehovah, Lord of Heaven and Earth"; author anonymous; composer, Oliver Holden; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 83.

This tune by Oliver Holden (1765-1844) is one of the oldest of American hymn tunes in use today, and one of the grandest and most beloved in Christian hymnody. I feel that it can be recommended highly.

This vigorous melody needs no rapid singing to make it effective. Indeed, fast singing would rob it of its inherent dignity. Observe the recommended metronome marking of 88 beats per minute. This is equal to three beats to each two seconds by the watch. Orient yourselves in this tempo when you work at it in preparation meeting and again before you face the people. The rhythm here is best when held in rigid time, even metronomic, march-like regularity. There are no ritards, not even at the end.

Notice that there are no rests provided anywhere. The people will likely do their breathing just about right. That is, there will be

big breaths at the points of the dotted half notes, these being sung as half notes followed by a quarter rest. There will also be short catch-breaths taken quite naturally at other points in the hymn.

Have you decided if this hymn should be sung in quiet and reverent mood, or loud and majestic? If you have your decision clearly in mind, you will go more directly toward your goal and toward that kind of performance.

Invite your singers to think on the meaning of these phrases: "We long to see thy Church increase," and "Roll on thy work in all its power!" Let us unite in singing double forte with all our hearts, might, and main.

Direct it as you would drive a team of four horses—steady, always steady in tempo—and keep all forces on an even keel, with organ, your baton, and singers in one grand unison of tempo.

There are some people who do not understand the strength of a rigid rhythm. You certainly would never play a march in *rubato* time.

Neither would you perform this grand triumphal march (in the form of a hymn tune) in a wayward time. A perfectly straight rhythm is compelling and powerful.

Have you looked for the high point in the hymn? I believe it is the first three measures of the third line where the first stanza says, "Till all shall know thy name." Everyone should be singing at full volume. Let the heart be in tune to the message.

You can draw the organ stops and peel out its noblest tones to invite the people to sing their fervent best. Leave off the tremolo, because we want strength of style. If you can do it, play it a whole tone lower, in the key of F.

Let the organ pedals sound strong. Where the eighth notes occur, you could either leave out playing pedals or else just hold a low "G" for that one measure. There is nothing like good rhythm in this hymn tune to lend it an authoritative style.

—Alexander Schreiner.

(The hymn for June will be "It May Not Be on the Mountain Height," *Hymns*, No. 75.)

The Sacrament Hymn

The 1961 Sunday School Handbook, in the chapter, "Conducting the Sunday School," says: "The sacrament hymn should be specifically chosen to relate to the sacrament." It may be that chorists and superintendents alike could be reminded of this official recommendation.

In the topical index of the hymnbook are 14 sacramental hymns listed for congregational use and 13 such hymns for choir use. The congregational hymns in our hymnbook are numbered from 1 to 222.

What could be lovelier or more appropriate at the holy time of the sacrament service to sing together the following words?

"This sacrament does represent . . ." (No. 178, Stanza 5.)

"As we drink the water clear . . ." (No. 8, Stanza 3.)

"In memory of the broken flesh . . ." (No. 68, Stanza 6.)

"That we may ever witness, . . . and always have His Spirit . . ." (No. 125, Stanza 2.)

"The bread and water represent . . ." (No. 218, Stanza 4.)

"Let us remember and be sure our hearts and hands are clean and pure . . ." (No. 217, Stanza 1.)

"We take the bread and cup this day . . ." (No. 199, Stanza 4.)

There is an ample number of sacramental hymns in the hymnbook; and if there are some of these that you like more than others, we hope you will take the liberty, which you have, of singing them often. Anything that is of good quality and is suitable can bear frequent repetition.

—Alexander Schreiner.

Mabel Jones Gabbott

Gladys E. Seely

Mabel Jones Gabbott

Gladys E. Seely

Be fore I take the sac ra ment, I sit so quiet ly know, I
I think of all the boys and girls who Je - sus used to be, The
take the wat - er and the bread and try so hard to be, The

know that Jesus came to earth, and died for me.
days He walked up - on the earth, so long, Gal - il - ee.
kind of child that Je - sus loved, In

"Before I Take the Sacrament";
author, Mabel Jones Gabbott;
composer, Gladys E. Seely.

One of the most important steps in the process of teaching is building a readiness to learn. We must plan and work to get children ready to learn.

Parents may instruct children about the sacrament, and the Sunday School teacher may give a well-prepared lesson about what to do during the sacrament service. But the actions during the actual process of this sacred service show the effectiveness of what we have accomplished.

The sacrament song may teach as well as review the purpose of the service. It should cause children to be reverent and worshipful. The song, "Before I Take the Sacrament," tells children what to do to be ready physically, mentally, and spiritually to take the sacrament.

The first verse may be all that the younger children will be able to sing, but there is a valuable lesson in the remaining verses for the more mature children to sing while the younger ones listen.

Teach the song by rote using the interval beat pattern. Reteach it each Sunday of the month, because during the week between the practices children may not be able to retain neither the melody nor

the words. Then to make it part of the children's repertoire, use it as a sacrament song during some of the worship services that follow.

Use a tempo that denotes reverence with this song. There are many eighth notes which can mislead us into assuming that the song has a fast tempo.

There are many repeated notes in the song. A rule of good piano or organ playing is that repeated notes are played with different fingers. This not only insures that the note is more apt to be heard,

but also it can add to the smoothness of the composition.

Use a good wrist movement with the left hand so it will be a flowing accompaniment for the melody. When practicing, work with the left hand alone because this technique often helps determine how fluent the left-hand tones sound.

This song exemplifies that accompaniments should be simple for children. Remember that simplicity requires perfection to be effective.
—*Marv W. Jensen.*

—*Mary W. Jensen.*

(The Junior Sunday School song for June will be "My Tithing Gives Me Happiness," *The Children Sing*, No. 67.)

FOR SENIOR SUNDAY SCHOOL

"He that loveth his brother abideth in the light, . . ."¹

¹*I John 2:10.*

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

“Blessed are the pure in heart:
for they shall see God.”²

²²Matthew 5:8.

Darwin K. Wolford

Darwin K. Wolford

Counseling with the Lord

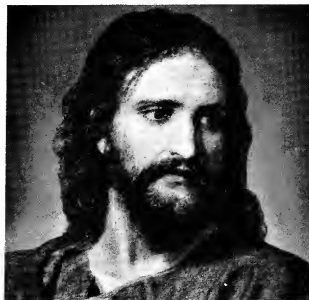
by Monte C. Scoville*

Have you ever really counseled with the Lord in your search for truth? Alma in speaking to his son, Helaman, gave him great wisdom to follow when he declared: "Counsel with the Lord in all thy doings and he will direct thee for good" (Alma 37:37.)

Recently through an exercise called "Counseling with God," which was conducted in seminary for the ninth grade students studying the Book of Mormon, many young people learned how to discover the truth of a testimony and how to plant it deep in their hearts.

The program asked the students to first read the story of Joseph Smith and then ask their Heavenly Father if this is true. It was explained that there was a difference between counseling and just praying. In order to counsel with real intent it was suggested that they first find a quiet place where they could not be disturbed. Then they were to kneel and pray out loud. After addressing their Heavenly Father they were to ask in the name of Jesus Christ for forgiveness of their sins, and plead for this if necessary. Next they were to express their heart-felt gratitude for their blessings. Then they were to ask in all sincerity if the Book of Mormon is true and if Joseph Smith is a Prophet of God. With these basic elements, the students could enlarge their conversation with the Lord according to the promptings of the Spirit.

After having had this experience, they were asked to write their feelings or tell what happened. The response in student participation was spiritually gratifying. They experienced something more beautiful and touching than they had ever known before. Here are a few of their writings to illustrate the process as well as the rewards in the search for en-



during truth in a testimony of the Gospel.

Jane, in expressing her thoughts, perhaps is a living representative of countless thousands of young people growing up in the Church. She says:

All my life I have been brought up in the Church. I had taken most of it for granted. The last few years I have been asking myself if it is true. Then in seminary I was told to counsel with the Lord and ask Him if it is true.

One night a few weeks ago I decided I would do this. As I knelt in prayer I had a wonderful feeling inside of me. It is so very hard to explain it, but I can now truly say that I have a testimony and I know Joseph Smith was a Prophet of God. He did see the Father and the Son.

Most young people do take the Church for granted, even though they may stand up and bear their testimonies, simply because parents and teachers alike have never challenged them to go to the Lord in humility and ask Him if these things are true, and then wait for the answer. The last four words were italicized because this is what distinguishes counseling with our Father from casual praying. This is why the prophets of the Lord had tremendous faith—they pleaded for forgiveness first; and then, when they sought guidance from the Lord, they waited until they received their answers.

However, many young Latter-day Saints are developing solid testimonies of the truth, similar to Bill's expressions. He writes:

I have never as some people describe, had a feeling of truthfulness of all the principles of the Church come upon me suddenly like a bolt of lightning. Rather, I have lived amid these great basic teachings all of my life; and have never had reason to question them. But still I have always had a very strong knowledge of their truthfulness—especially since taking seminary. I have felt this silent companion, truth.

I know that Joseph Smith was a Prophet of God and that the things he translated into the Book of Mormon are true.

In his feelings we detect the development of a testimony, built upon the foundation of belief, one brick at a time. Yet, we must never forget that the mortar which binds these bricks into strength and

(For Course 24, lesson of June 30, "Spiritual Refreshment in Prayer"; for Course 19, lessons of April 21, 28 and June 30: "Faith," "Faith and Works," "The Holy Ghost"; for Course 29, lesson of April 28, "The Holy Ghost"; for Course 13, lessons of March 24 to April 7, "Faith"; and for youth of the Church.)

*Brother Monte C. Scoville is seminary principal at Kearns and heads the stake missionary work in Kearns North Stake. He is a former bishop of the Kearns 14th Ward, where he served more than three years. He has had the opportunity to work with many young persons through his Church and teaching positions, and has come to, in his own words, "appreciate them for what they are and what they can become through the inspiration of the Holy Ghost." Brother Scoville is married to Barbara Ann Preece. They have two children.

beauty is the confirmation of truth which enters the heart when we go to the Lord in vocal supplication to thank Him for the knowledge of these basic truths. Then, being in tune with the Holy Ghost, ask Him for specific answers to any problems we have studied out in our own minds. We then wait for the answers. Searching for truth is an endless process of getting to know more and more about the Eternal God through continual supplication.

Carma expresses her feelings and experience that coincide with this. She writes:

I knelt in prayer one day in my bedroom. When I knelt there I felt like the Lord was right beside me. I asked Him to help me make my testimony stronger.

My answer did come true because I had so much faith. While I was counseling with the Lord, I started to cry.

I have read the Joseph Smith story, and I truly believe that he is a true Prophet of God.

Reading about his vision was the first thing that really made me believe that God is real and Joseph Smith is real and all the visions he had are true.

Some of us may ask: "Just what is it that we are to feel when the Lord answers us in our prayers?" Judy gives us an insight and also reveals that many of us learn to feel this when quite young and then "grow out of it." She says:

Joseph Smith is a true Prophet of God. When I asked, I felt so calm, different from the way I normally feel. It is unexpressable joy. The feeling is indescribable.

I received this same wonderful feeling when I was not too old (not long ago). I used to talk to my Father in heaven. Sometimes I even shed tears of joy. I would always thank Him for my wonderful mother. I have always felt joy and peace of mind. I had no hate in my heart when I used to talk to Him. I have learned now I used to counsel with God.

In our classes, we are taught many principles, but there is only one way we can discover their truthfulness for ourselves. Pam gives us a key to this as she says:

When I first started reading the Book of Mormon I didn't know the stories of the Book of Mormon were true. I heard other people get up and bear their testimonies on the truthfulness of the Book, so I just took it for granted. After I had read the Book of Mormon for several months, I began to realize the great courage of these prophets in the Book of Mormon. Then I began to realize that the Book of Mormon was true.

Then one night I had a feeling to get up and read the booklet of the Joseph Smith story. I knelt down and prayed to the Lord and asked Him if the Book of Mormon was true.

Then I knew it was true because of the joy I received while kneeling in prayer.

One of the most deeply spiritual experiences I have ever read was the expression of Evan Bring-

hurst, who died two days after Seminary concluded this past May. His counseling prepared him for a great mission.

After studying the Book of Mormon I asked my Heavenly Father if it was true.

I went up into the mountains, and I asked God if the Book of Mormon was true. I wasn't sure if I would be all right if I had my heart operation until I counseled with God.

Now I know the Book of Mormon is true because there was a burning in my bosom. This was a great feeling, and I started to cry while I was talking with God. I knew that the Book of Mormon was true, and I would be all right when I had my operation.

I am thankful for learning that when we die we will be very, very much alive. I used to fear death, but now that I know this, I am not afraid to die.

Because of this fine boy's willingness to counsel with the Lord, he grew in faith to the point where he could face death courageously, having sought for truth from its source.

But the promise is unto all of us: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Moroni gives us the key to the beginning of searching out truth when we read: "... I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4, 5.)

Each of us can experience the manifestation of the truth in all things in the manner in which the Lord declared: "... Ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (Doctrine and Covenants 9:8.)

It is fitting to conclude with the realization of this truth, as written by a ninth-grade boy. He said:

About a month ago you asked us to go home and counsel with the Lord, and you gave a lesson on it. I went home that night and was thinking about it and decided to do what you had told us to do. I asked my Heavenly Father if the Book of Mormon was true, and if Joseph Smith was a true Prophet, and if the Church was true.

I sat there for a few minutes; and I had a burning in my chest, right where you said it would be. I thanked my Heavenly Father for answering my questions.

Then last night I asked my Heavenly Father some more questions about the same as before. And I got the same answers. This has built my testimony and helped me to face the truth. I know that the Church is true and that David O. McKay and Joseph Smith are true prophets.

Library File Reference: Prayer.

Meet Your New Board Members

JOHN R. HALLIDAY

Who's Who in America lists many honors and accomplishments of newly appointed board member, Dr. John R. Halliday. But what it does not cite are those endearing qualities he possesses that have attracted through the years a very loyal and devoted following.

"He's a marvelous teacher because he is understanding and patient," said one of his students. Dr. Halliday, who is professor of music at Brigham Young University, has taught such outstanding singers as Beryl Smiley, Roy Samuelson, Peggy Lee W. Hill, Ina Lou Cheney, and Sam Thompson.

"John has a great love of people. A sweeter nature you won't find anywhere." These are the words of a friend of many years. And when he speaks about Dr. Halliday, he recalls the mission experiences they shared in Germany in the early 1930's, and the many hunting and fishing trips they have gone on together, and the devoted, understanding wife Dr. Halliday has. She is the former Flora Fowlke of Pleasant Grove, Utah.

Most revealing of all, however, is a telephone conversation with Dr. Halliday. He has a rich, resonant voice, pleasant and unassuming. He speaks with candor. One is immediately aware that he is a cultivated man (he speaks German fluently and has a reading knowledge and some conversational skill in French and Italian), and yet there is nothing of the pedant about him.

The record he has made speaks for itself:

Dr. Halliday, in 1941, received the first Ph.D. degree in America in musical theory. This was at the Eastman School of Music at Rochester, New York. Prior to this, he completed A.B. and M.A. degrees at BYU; and attended the State Academy of Music in Berlin, Germany, where he majored in choral conducting.

Nearly two decades later, on sabbatical leave from BYU (where in 1947 he had been appointed acting dean of the College of Fine Arts), he returned again to Europe.² This time it was to study in Paris, at the Alliance Francaise and Ecole Normale de Musique. Also, in Rome, he attended the Scuola Dante Alighiere and studied voice (privately) from Rachele Mori, one of Italy's great teachers of voice.

Dr. Halliday, in the late thirties, served as assistant conductor of the Salt Lake Tabernacle Choir. He was also at that time conductor of the Mendelssohn Male Chorus in Provo. From 1941 to 1942, he conducted BYU bands; and built the program from fifteen participants to three bands totaling more than 225 players.

In 1952, four years after he was appointed chairman of the Department of Music (now a strong department of 40 faculty members, 230 majors and more than 2,000 student participants in its music classes), he organized the BYU

Madrigal Singers. This group in seven years under his direction has concertized between 30 and 40,000 miles throughout the United States and Canada. It has made four commercial recordings and appeared in numerous television and radio performances. During the past two years, he has conducted the 134-voice BYU Oratorio Choir, which has presented outstanding performances of five major choral works.

In 1957-58, Dr. Halliday served as president of the Utah Academy of Sciences, Arts, and Letters.

He is a sought-after clinician, music judge, and guest conductor. In the past 25 years he has served throughout the Intermountain West in these capacities.

Despite his success in the music field, Dr. Halliday is genuinely modest when it comes to the ovations. Said a friend of his, "He's never had a desire to become great. He's only sought after skill in his field for what he could pass on to others. For this, he has struggled hard."

Dr. Halliday's Church record is equally impressive. In his new assignment he brings a wealth of experience and knowledge.

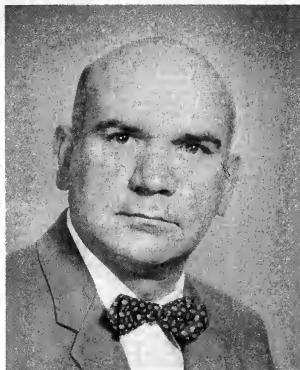
Brother and Sister Halliday are the parents of four children and have two grandchildren.

—Lowell R. Jackson.

²This coming summer, Dr. Halliday will make his fourth trip to Europe, where he is scheduled to conduct (for the second time) a travel-study tour of 15 countries with people interested in the fine arts. Information about the tour can be obtained by writing: Department of Travel-Studies, BYU, Provo, Utah.



John R. Halliday



James R. Tolman

JAMES R. TOLMAN

Newly appointed board member, James Russell Tolman, is a man fond of books. The reading of good literature, especially religious and philosophical writings, has filled a major part of his spare time and has led him into a profession he is well qualified for—that of head librarian at Weber College in Ogden, Utah.

Brother Tolman was born in Bountiful, Utah, the fourth of 11 children, to Parley L. and Vilate Tolman. At the time of his birth, his father was on a mission, preaching to the Lamanite people on a northwestern Indian reservation. Several years afterwards, the family moved to Oakley, Idaho, and settled on a farm.

Young James's early life was shaped by the rigors of farm life, the discipline and devotion of a closely knit family group, and the influence of the Church. Although he cannot recall her name, he has never forgotten the Primary teacher who encouraged him to learn by heart the Articles of Faith, which instilled within him a desire to live a good and a well-rounded life.

At age 16 he was asked to be a scout leader; and he assumed this responsibility with diligence and found great enjoyment in the pro-

gram. Prior to World War II, he served in the New England mission field; and upon his return he enlisted in the U. S. Army where he spent four years with field artillery.

While in the service, he began corresponding with the sister of a close buddy. This relationship flourished until he met in person LaRue Barney. They were married in Fort Worth, Texas; and the marriage was later solemnized in the Logan LDS Temple.

His wife proved to be a very understanding and congenial partner. She recognized his love of good books as an essential part of his life, and encouraged him in his desire for higher education. Enrolling at Utah State University in 1946 Brother Tolman pursued an A.B. degree in English, which he received in 1949. During these years, two sons were born to the young couple.

Two years later, in 1951, Russell Tolman obtained his M.S. degree in Library Science at the University of Illinois. And, during this time, another son was born. LaRue Tolman, busy with the young family, was never too busy to spend long hours typing compositions, book reports, term papers, and finally a thesis.

Returning to Utah State University, Brother Tolman was ap-

pointed Reference Librarian. He stayed there until 1957, at which time he was named Library administrative assistant at Brigham Young University. For the past two years, he has been head librarian at Weber College.

At the present time, Brother Tolman has 36 hours toward a Ph.D. degree in the department of history and philosophy of religion at BYU.

His great hobby is still "books," and he believes in reading on a variety of subjects for a broad and unrestricted outlook. Reading has brought him great happiness and peace of mind, encouraged his natural sense of humor, and expanded his understanding of human relationships and human problems.

Brother Tolman is a great listener and a wonderful counselor. The family of his parents has found him always ready to help in times of trouble. Recently, ten of the eleven children of Parley L. Tolman met together for a postponed celebration of their parents' fiftieth wedding anniversary.

Brother Tolman has served the Church in many ways—as Sunday School teacher in Logan and Orem, high council member in Orem, and ward genealogical chairman in the Sixty-first Ward in Weber Heights Stake, Ogden.

Brother and Sister Tolman have seven children: Duane M. (16), Max R. (14), Stanley E. (12), Joann (9), Joyce (7), Sherri (5), and Thomas B. (2).

With his rich background in library science, Brother Tolman will be of immense service to the Church in his new appointment.

—*Lowell R. Jackson.*

Library File Referenced: Sunday Schools - Mormon - General board.

When Villa Bypassed the Mormons

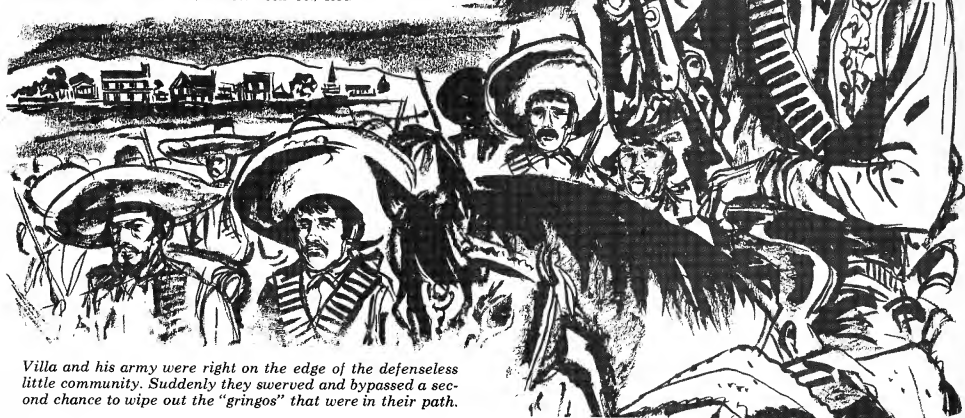
by Nelle Spilsbury Hatch*

The Saints who accepted and followed the Restored Gospel of the Prince of Peace in the days of Joseph Smith sometimes wondered at the persecution heaped upon them. Many of them were uprooted, forcibly expelled from their lands and properties in Nauvoo.

An expulsion paralleling the one in Nauvoo took place in Mexico in July of 1912. This was forced by Inez Salazar, rebel "Red Flag" leader who forced the Saints living in Chihuahua, Mexico, to evacuate their homes and properties. Within 24 hours the women, children, and older persons were moved from hard-earned, dearly beloved homes to camps in the United States. In some cases, with no more personal baggage than one trunk would hold, with practically no cash, they had been crowded into passenger cars, freight cars, and finally cattle cars. And with no

(For Course 11, lesson of May 5, "Dark Days of Nauvoo"; for Course 19, lessons on faith for April; and of interest to parents, teachers, and students of Church history.)

*Sister Hatch, who descends from pioneer stock, is a resident of Colonia Juarez, Chihuahua, Mexico. Her life has spanned much of the interesting, faith-promoting history of the region wherein she resides. She has taken an active part in the growth and progress of Colonia Juarez, having served many years as president of the Juarez Stake Relief Society and also having taught school many years at Juarez Academy. Sister Hatch was married to Ernest I. Hatch; and, in addition to raising three children of her own, has been mother to six of her husband's children. In having served as Juarez Stake historian, besides her longtime association with the LDS colonies, she has well qualified herself on local history. Sister Hatch is author of the book *Colonia Juarez*. Deseret Book Co., 1954.



Villa and his army were right on the edge of the defenseless little community. Suddenly they swerved and bypassed a second chance to wipe out the "gringos" that were in their path.

previous preparation for their care on landing other than the few hours given authorized agents who preceded them, they were dumped into warehouses, lumber sheds, and open camps in south El Paso, Texas.

There, dependent on the bounty of the United States and the hospitality of the city of El Paso, they remained until their husbands, sons, and brothers, could travel overland to join them.

Later, following this *exodus* from the Mexican Mormon colonies, an attempt at resettlement was made. A few intrepid Saints braved the dangers of a war-torn land to return and reclaim the LDS colonies called Juarez and Dublán. Mexico was then in a state of revolution. Particularly in the north, this condition was complicated by a crosscurrent, a leadership rivalry, spearheaded by a renegade named *Pancho Villa*.

Pancho Villa at that time was at the peak of his popularity. Except for General Alvaro Obregón, who had administered on Villa two defeats, his prospects were good to become absolute military leader of the republic. The first defeat dimmed his chances of gaining a coveted recognition from the United States. But the second one turned him into a bundle of revengeful animosity against the U.S., the nation which had helped Obregón defeat him and had recognized, instead of cooperative Villa, Ventustiano Carranza (who Villa said had flouted U.S. demands). When Villa applied for permission to ship arms and ammunition into Mexico and was treated as a rebel and a bandit, his rage went "out of bounds" and he swore to kill Americans wherever they might be found.

Though no Mormons had ever suffered at Villa's hands, they were Americans and had no assurance that they would be safe from his wholesale sentence, "Death to all Americans."

A hush of anxiety covered the helpless little colony of Juarez in March of 1916 when a runner rushed in to report that Pancho Villa was on his way north to the border with a formidable army to attack the United States. The report was that he had encamped 25 miles south, had begun his killing of Americans by shooting to death two American ranchers there, had kidnapped the wife of one and given her child away, and was on his way to the Juarez colony with lust to kill.

To bypass this colony would mean moving troops through the western mountains with no more than cow trails over which to pass. What leader with such forces would pass up an easy route and the easier victory it promised?

And, yet, he did. For no apparent reason except to remove fear from a defenseless people trying

to live at peace in their own homes, he bypassed them in the night. But it caused no special surprise to those whose calm faith had predicted it.

"He won't come this way," Juarez Stake President Joseph C. Bentley had said with conviction. After a sacrament meeting in which they had gathered and had sung, "Our utmost need is oft decreed, and Providence is over all," every member shared the same assurance.

Villa's audacious attack on Columbus, New Mexico, took the garrison there so completely by surprise that he had two hours in which to loot, to burn, and to kill before forces were marshalled that put him to flight. In those two hours some old scores were paid off; he had made good his word to attack the United States, and had replenished his supplies. But in the running fight that routed him and his famous Dorados, he had left soldiers lying in the streets, had lost a favorite general, and had been forced to retreat amid a rain of bullets.

His lust to kill Americans had by no means abated. Along his escape route to the south, one lone American rancher took the brunt of his fury and was left lying in his blood. The three Polanco brothers and their father were left hanging from a tree because they had worked for Americans.

"Come join me," he had sent a runner to say to the garrison in Nuevo Casas Grandes, "and we'll paint the country with gringo blood and rid the country of gringo foes for good."

Those "gringos" were another group of defenseless Mormons resettling Colonia Dublán. They were directly in the path of Pancho Villa, and were as helpless as their sister colony had been on his way out, but were faced with a more vindictive enemy at the peak of his lust to kill.

"Let's go home, say our prayers, turn on the lights, and go to bed," said dynamic Bishop Anson B. Call of Colonia Dublán, after all manners of escape had been considered and rejected as useless and futile; and that, to a man, is what they did.

"Villa saw the town all lit up as he passed by last night," said a deserter the next morning. Villa, right on the edge of the defenseless little community, had suddenly swerved and bypassed a second chance to wipe out Americans lying directly in his path. He was afraid to risk an attack on a place seemingly so well-prepared.

The giant of destruction, Villa, had been frightened apparently by the lights which may have suggested the presence of armed men.

The camp of Israel was saved, and none of them doubted the source of the power affecting their salvation.

Library File Reference: Faith-promoting Stories.

The Prophets Speak on Chastity

by Clinton W. Barton*

Man is subject to the laws of God. Through the obedience to law comes the guaranteed blessings. Through the violation of law comes certain punishment.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine and Covenants 130:20, 21.)

Alma said: "Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?" (Alma 42:17.)

Chastity is a law of God. Obedience to it brings blessings of great magnitude. Disobedience brings severe punishments.

God Created Sex for Noble Purposes

Thus declared the prophets: "... God made sex. . . . It is sacred. . . . [and] divine. . . . [Sex] is holy, because it is a part of the creative work of the Almighty. Sex is so sacred that there is no exaltation in the Celestial Kingdom without it."

Sex Desire Is for the Purpose of Procreation

"There is some belief, too much I fear, that sex desire is planted in us solely for the pleasure of full gratification; that the begetting of children is only an unfortunate incident. The direct opposite is the fact. Sex desire was planted in us in order to be sure that bodies would be begotten to house the spirits; the pleasure of gratification of the desire is an incident, not the primary purpose of the desire."¹ "Our passions are virtues to perpetuate life."² "... Remember the prime purpose of sex desire is to beget children."³

Those Who Use Sex Properly Become Creators with God

"... When ... [sex] is used in its proper way, those who participate become creators with God.

(For Course 15, lesson of May 5, "Life and Teachings of Jacob"; for Course 19, lesson of June 30, "Holy Ghost"; for Course 27, lesson of May 5, "Family Morals"; for Course 29, lesson of April 28, "... the Holy Ghost"; and for youth and parents.)
"Brother Barton refers to himself as a 'teacher of the Gospel.' In this, however, he has a commendable record, having taught in many organizations of the Church for most of his adult life. At present he is active in the high priest organizations of his ward and stake. Also, he instructs a teacher-training class. Brother Barton has been in the MIA, served as a high councilman and as a ward clerk, worked in scouting, and supervised a ward Aaronic Priesthood group. His other experiences include many years as an educator in the public schools of Utah and some 17 years as a training officer at the Naval Supply Depot in Clearfield, Utah.

*Peterson, Mark E., pamphlet on chastity, pages 11, 12, 28.
*Clark, J. Reuben, Jr., *The Improvement Era*, December, 1949, page 803.

*McKay, David O., *Gospel Ideals*, pages 356, 451.

They become partners with the Almighty in the great undertaking and enterprise of bringing forth life. . . ."⁴

God Sanctions and Commands the Proper Use of Sex

"... Man is the tabernacle of God, even temples. . . ." (Doctrine and Covenants 93:35.) "... Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19.)

Unchastity Next to Murder

"Know ye not . . . that these things [whoredoms] are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.)

"The doctrine of this Church is that sexual sin—the illicit sexual relations of men and women—stands, in its enormity, next to murder."¹ "... I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts." (Jacob 2:28.) The Lord has drawn no essential distinctions between fornication, adultery and harlotry, or prostitution. Each has fallen under His solemn and awful condemnation."² "... Without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity."³

"And God spake . . . these words, saying, Thou shalt not commit adultery." (Exodus 20:1, 14.) "The God of heaven . . . has commanded purity of life."⁴ "... From Adam until now, God has commanded that his children be sexually clean."⁴

God Commands Marriage

"Marriage is honourable in all, and the bed undefiled. . . ." (Hebrews 13:4.) "Marriage is ordained of God unto man." (Doctrine and Covenants 49:15.) "The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which the love-inspired companionship of man and woman alone can insure."⁵

Chastity Is of Inestimable Value

"... Chastity is a beauty that all men love. . . .

*Grant, Heber J.; Clark, J. Reuben, Jr.; McKay, David O.; Message of the First Presidency, Conference Report, Oct. 3, 1942, page 11.

*Smith, Joseph F., *Gospel Doctrine*, pages 356, 387.

*Benson, Ezra Taft, *The Improvement Era*, May, 1949, page 332.

*Smith, Joseph F., *The Improvement Era*, June, 1917, page 739.

The flower by the roadside that catches the dust of every traveler is not the one to be admired and is seldom if ever plucked; but the one blooming away up on the hillside, protected by a perpendicular cliff . . . is the one the boy will sometimes risk his life to possess."⁹

Chastity Is the Foundation of Character

"The only respectability that will make and hold friends, the only respectability worth striving for, is based on character, and *high character without virtue is unthinkable*. Morality is not determined by respectability. Respectability in a good society is determined by morality."⁸ "Virtue . . . is the foundation on which great characters . . . are established."⁹

There is no spiritual progress or excellence without moral purity."⁸ " . . . Sexual purity is . . . the foundation of all righteousness."¹¹

Chastity Is Essential to Happiness

" . . . Virtue . . . [is] essential to youth for a happy and satisfying life."¹⁰ " . . . Moral virtue is essential to happiness. Contentment and peace of mind are ingredients of happiness."⁸

⁹Richards, Stephen L. *Where Is Wisdom?* pages 217-219.

⁸Richards, LeGrand. *The Improvement Era*; January, 1953, page 51.

¹⁰Stapley, Delbert L. *The Improvement Era*, December, 1956, page 966.

We have read what the prophets have said about chastity. In summation, just what have they said? They have said that God's blessings and punishments are based upon law, and that:

God created sex for noble purposes.

Sex is sacred and a thing of surpassing goodness.

Sex desire is for the purpose of procreation. Those who use sex properly become creators with God.

God sanctions and commands the proper use of sex.

The body is a temple of God.

Unchastity is an abomination in the sight of God.

God forbids unchastity.

God commands marriage.

Chastity is of inestimable value.

Chastity is a beauty all men love.

Chastity is the foundation of character.

Chastity is an indispensable attribute of spirituality.

Chastity is essential to happiness.

Library File Reference: Chastity.

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Released with Appreciation

HENRY L. ISAKSEN

It has been said that a man's character is revealed by what he does in his spare time. The life of Dr. Henry L. Isaksen is so full of diverse and constructive activities that it reveals a character blessed with an abundance of intelligence, boundless energy, devoted fatherhood, and a zest for serving his fellow men. He devotes a generous share of these talents and energies to Church service.

After nine years as a member of the Deseret Sunday School Union General Board, Brother Isaksen has been released to accept an assignment as a member of the high council of the newly organized Boston Stake. This assignment climaxes a distinguished career as a General Board member, in which he has represented the General Board in scores of assignments throughout the United States. During the past few years, he has conducted Sunday School

conventions in many eastern stakes, such as Washington, New York, and Toronto.

Reared in California, Brother Isaksen holds degrees from San Jose State College and Stanford University. He attained his doctorate at the University of Utah. Currently he is director of Pupil Personnel Services for the Lexington Public Schools in Lexington, Massachusetts. He has taught on the faculties of Brigham Young and Boston Universities. Also, he is the principal administrator and organizer of private summer schools in New York and Idaho.

Brother Isaksen has held a wide variety of Church positions, including missionary service in the Northern States Mission. Since moving to Boston in 1957, he has served as president of the Foxboro Branch in Foxboro, Mass., and as supervisor of the New England States Mission Sunday Schools. He



Henry L. Isaksen

and his wife, the former Amy Smith, are the parents of ten children.

—Arthur D. Browne.*

*Brother Browne is a member of the General Board of the Deseret Sunday School Union.

Sources of Genealogical Information

by Archibald F. Bennett
Genealogical Society Librarian

The whole world is fairly teeming with the genealogical facts needed to compile accurate, complete, and connected genealogical records. Yet many fail to find this needed genealogical information because they are unaware of all the sources that are in existence, and where and how these may be consulted.

The place to begin is always in the home. Family records; family Bibles containing records of births, marriages, and deaths; old letters including genealogical data; photographs; diaries; journals; biographies and character sketches of forefathers may quickly reward the searcher for his initial efforts. Most of the details found were preserved by those who were speaking or writing from personal knowledge, and the accounts in the main should be highly reliable.

The next logical place for a Latter-day Saint to investigate is the archives of the Genealogical Society. Once you have utilized what can be found at home and have corresponded or personally visited relatives who may have information you seek, the archives put you quickly in touch with relatives you probably never heard of or knew. On file there are several millions of family group records, arranged in strict alphabetical sequence according to the name of the father. It is entirely probable that among them are families on your own direct ancestry and kindred.

The third source to be consulted by the wise researcher is the

Church Genealogical Library, with its 67,000 printed genealogical books and its more than one-and-a-half million volumes of films (estimated to contain one-half billion pages of helpful records). Needed records among these rich sources may be found in the Surname File, looking for the family surname; or in the Locality File, looking for the places of birth or residence of the various ancestors. Some of these records, if printed, may be found in other libraries throughout the country.

Still other essential records may be found in original uncopied sources, documents never printed and never filmed, which may provide the very clue you need to trace the family further. Typical among these are cemetery inscriptions and sexton's records, deeds, wills, marriage licenses, pension and military records, etc.

To aid the memory in classifying some of the more common of helpful sources, and enable the seeker after his genealogy to systematically check off the sources he has utilized, here is a list of fifty helpful sources in genealogy:

Homes

1. Family records.
2. Bible records.
3. Family letters.
4. Documents.
5. Certificates.
6. Photographs and Books of Remembrance.
7. Printed or manuscript or filmed family genealogies.

Church

8. Ward and Branch records—film copy at the Genealogical Society.
9. Membership record of living members—with Ward Clerk and P. B. O.
10. Form E reports since 1907.
11. Card index to temple records in Temple Records Index Bureau.
12. Records in the Church Records Archives—Family groups.

13. Journal History of the Church at the Historian's Office and index.
14. Shipping lists with index.
15. Persons crossing the plains and index.
16. Church census records at P. B. O. and The Genealogical Society.
17. Patriarchal blessing at Church Historian's Office.
18. Quorum records and biographies.
19. Nauvoo baptisms for the dead.
20. Missionary records.
21. Obituaries and index.
22. Parish registers.
23. Bishops Transcripts.
24. Parish vestry books.
25. Confirmation records.
26. Communion lists.

Town

27. Vital records.
28. Tax lists.
29. Town histories.
30. Town clerk's minutes.
31. Cemetery records.
32. Sexton's records.

County

33. Court records and order books.
34. Orphan's Court records.
35. Wills and administrations.
36. Deeds
37. Marriage licenses or bonds.
38. Naturalization records.
39. County histories with biographies and genealogies.

State

40. Vital records.
41. Land grants.
42. Census records.
43. Statutes at Large.
44. Military records.
45. Tax lists.

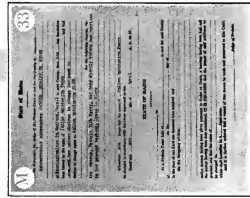
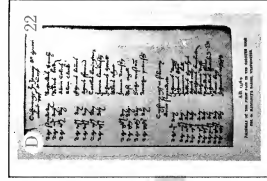
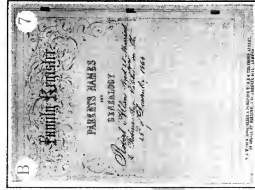
Nation

46. Census records.
47. Military records.
48. Pension records.
49. Passenger lists and Immigration records.
50. Land records.

Library File Reference: Genealogy.

(For Course 21.)

SOURCES OF GENEALOGICAL INFORMATION

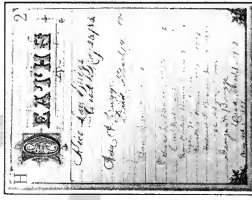
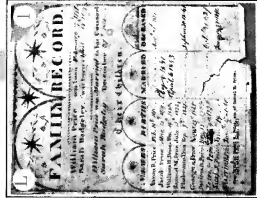


Where you have information shown on this sheet, please check the appropriate box.

NOTE: must sheets are completed with the help of 2 or 3 sources. This chart now shows a sample of many sources.

NAME	DATE	TYPE	REMARKS
McGee	1850	Birth	Recorded in the church records.
McGee	1850	Marriage	Recorded in the church records.
McGee	1850	Death	Recorded in the church records.
McGee	1850	Other	Recorded in the church records.

Each date (over 100) is Church Record.



Man with a Doctrine



JAMES MONROE
HE CHOSE DANGER
IN MOVING.

Today I paused at the desk on which James Monroe signed his message to Congress containing the words which the world knows today as the Monroe Doctrine.

The desk reposes now in Monroe's original law office. It is in a long, 1½-story, red brick building with a low roof and small, green-shuttered windows. The building stands on a maple-shaded street in Fredericksburg, Virginia. When Monroe signed the historic message, the desk was in the White House in Washington, D.C.

The desk had been brought by Monroe from France 26 years before he signed the Monroe Doctrine message on December 2, 1823.

'Most everyone knows that the Monroe Doctrine aims to protect the independence of nations in the Western Hemisphere. Fewer know about a message in 1822 from President Monroe to his mentor, neighbor, and idol, Thomas Jefferson:

"There was danger in standing still or moving forward. I thought it was the wisest to risk that which was incident to the latter course."¹

This week I have retraced many of the footsteps of James Monroe: in colonial Williamsburg, where he studied with John Marshall at William and Mary; at Fredericksburg, where he practiced law; at Ash Lawn, which was his home so long in a white frame farmhouse designed for him by Jefferson and only two miles from Jefferson's Monticello; and the White House in Washington.

(For Course 5, lesson of May 19, "When We Grow and Progress the Kingdom Is Ours"; for Course 9, lesson of June 16, "A Leader Does Not Procrastinate"; for Course 13, lessons of June 2-23, "Service"; for Course 19, lesson of April 28, "Faith and Works"; and of general interest.)

¹Time, November 2, 1962, page 15.

Monroe's ability does not impress you. He was not handsome but rather rawboned. He was six feet tall with square shoulders. It is said he was clumsy and lacked polish. You find in him little evidence of the inventive genius of Jefferson, the generalship of Washington, or the ability to think like Madison or write like Franklin. I tried reading parts of Monroe's autobiography.² The sentences are long and dull. He once submitted a manuscript for a book to a Judge Hay. Hay's appraisal: "I think your time could have been better employed."³

But as you move with him over the rolling, wooded hills of Virginia, where the oak grow tall, you are impressed with this about James Monroe:

He seemed to have a personal Monroe Doctrine. He expressed it as President in those lines to Jefferson: If there is danger in standing still or moving forward, move forward.

In that old law office hung his Revolutionary War rifle. Carved crudely on its stock were his initials, W-M (for William and Mary), and '76. He volunteered at 17 to fight the redcoats. He no doubt saw danger at home or with the troops. He chose to move forward as a soldier. He was with Washington's ragged little army which crossed the Delaware in mid-winter, marched nine miles through sleet and snow on Christmas night, and surprised the enemy the next morning at Trenton. Monroe, with the vanguard, volunteered to serve

next to the captain in leading the group. When the captain was wounded, Monroe moved into command of the vanguard. He received a musket ball in his shoulder. But he had helped General George Washington on that day in 1776 score a brilliant turning-point victory in the fight for freedom.

Monroe's personal doctrine of moving forward as against standing still made him a hero. Thereafter he kept moving upward, sometimes stumbling badly. But he chose to keep moving. He held more high offices in government than any other American in history: member of the Continental Congress; United States Senator; envoy to France, Britain, and Spain; governor of Virginia, four terms; Secretary of State and Secretary of War (at same time); and twice President of the United States.

Perhaps the best evidence, though, of his personal doctrine was on that December day in 1823. He had been re-elected President, unopposed, for the second time. America was in the midst of "the era of good feeling." It could have been a time for James Monroe to relax and look back on 40 years of almost continual public service in high office. It was a tempting time to stand still. But his personal doctrine dictated otherwise. In his small, cramped handwriting on that brass-trimmed mahogany desk, he signed his name. He signed it to the resolute message which has moved other leaders and a nation to act boldly at times for generations since. His message contained America's Monroe Doctrine.

—Wendell J. Ashton.

²The Autobiography of James Monroe edited by Stuart Gerry Brown, Syracuse University Press, Syracuse, New York; 1959.

³Moran, Thomas Francis. American Presidents, Thomas Y. Crowell Co., New York, New York; 1928; page 63.